

# **Smaller Signs Of The Day**

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*In the Name Of Allah,  
the Most Gracious, the Most Merciful.*



## Introduction

Indeed, all praise is for Allah; we praise Him, repent to Him, and seek His forgiveness and help. We seek refuge in Allah from the evil of our own selves and of our wicked deeds. Whomsoever Allah guides, none can lead astray; and whomsoever Allah leads astray, none can guide. And I bear witness that none has the right to be worshipped except Allah alone, and He has no partner; and I bear witness that our Prophet Muhammad is His slave and Messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾﴾

*"O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always), and die not except in the state of Islam [as Muslims (with complete submission to Allah)]."*<sup>[1]</sup>

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ۖ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾﴾

*"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women and fear Allah through*

<sup>[1]</sup> Qur'ân 3:102



Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.)”<sup>[1]</sup>

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ۖ﴾

“O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (ﷺ) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).”<sup>[2]</sup>

My previous book, *The Greater Signs of the Day of Resurrection*, was published and distributed by Maktabatul-Eemaan in the city of Al-Mansûrah. With the help and blessings of Allah ﷻ, I now present to you this work, which can be considered as a second volume to its predecessor.

I ask Allah ﷻ to protect us from trials, both of the apparent and hidden kind. And I ask Allah ﷻ to protect us from error, both in speech and in deed.

And the close of our request is: *Al-Hamdu Lillahi Rabbil-‘Alamin* (All the praises and thanks be to Allah, the Lord of all that exists).

**Abu ‘Abdur-Rahmân  
Muhammad bin Bayyûmi  
Egypt – Al-Mansûrah**

<sup>[1]</sup> *Qur’ân* 4:1

<sup>[2]</sup> *Qur’ân* 33:70,71

## Foreword

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah,  
the Most Gracious, the Most Merciful.*

As-Safarâni said that the signs of the Hour are of three kinds:

- ◆ Signs that have already come to pass and that are finished with.
- ◆ Signs that have already come to pass but that are not finished with; these signs will continue to increase in size, frequency, or intensity until an appointed time in the future.
- ◆ Signs that have not yet come to pass. These are the greater signs that will occur at the end of time and that will be quickly followed by the Hour (i.e., the end of this world). Once the first of these signs takes place, the others will follow, just as beads fall in succession when the string that holds them together breaks.

As for the third category, I have dealt with it in *The Greater Signs*. It is therefore the first two categories that I write about in this book.



## First: Signs That Have Already Come To Pass And That Are Finished With



### The Coming Of The Prophet ﷺ

Sahl bin Sa'd ؓ reported that he witnessed the Messenger of Allah ﷺ point to his index and middle finger and say:

«بُعِثْتُ أَنَا وَالسَّاعَةُ هَكَذَا»

*"I and the Hour (the end of this world, and the beginning of the Day of Resurrection) have been sent like this (i.e., just as his index and middle fingers are not separated by a great distance in space, his being sent and the Hour are not separated by a great distance in time)."*<sup>[1]</sup>

Anas ؓ reported that the Messenger of Allah ﷺ said,

«بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ، قَالَ: وَضَمَّ السَّبَابَةَ وَالْوُسْطَى»

*"I have been sent (close to) the Hour, like (the closeness) of*

<sup>[1]</sup> Muslim (726), The Book of Trials: The Nearness of the Hour

*these two."* He ﷺ then joined his index and middle fingers."<sup>[1]</sup>

In a narration that is similar in meaning to the previous one, Buraidah ؓ narrated that the Messenger of Allah ﷺ said:

«بُعِثْتُ أَنَا وَالسَّاعَةُ، وَإِنْ كَادَتْ لَتَسْبِقُنِي»

*"I have been sent (so close) to the Hour that it even almost preceded me."*<sup>[2]</sup>

And Abu Jubairah ؓ narrated that the Messenger of Allah ﷺ said:

«بُعِثْتُ فِي نَسَمِ السَّاعَةِ»

*"I have been sent in the Nasam of the Hour."*<sup>[3]</sup>

*Nasam* comes from the word *Nasim*, which means the first blowing of a light wind. Therefore, the *Hadith* means that the Prophet ﷺ was sent at a time when the signs of the Hour were just beginning to appear, when they were weak in coming. As for 'the Hour,' it, of course, in its original sense refers to one of 24 parts of a day. However, in the aforementioned *Hadith* and others like it, it refers, as Imam Ibn Hajr (may Allah have mercy on him) pointed out, to the Day of Resurrection. Commenting on all of the above mentioned narrations, 'Iyâd said, "Despite their

<sup>[1]</sup> Muslim (7265)

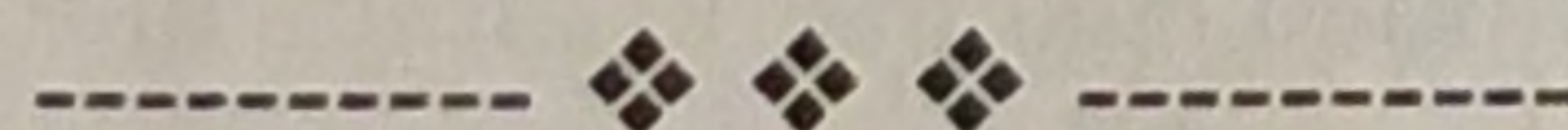
<sup>[2]</sup> Ahmad and At-Tabari, and as Al-Hâfiz pointed out in *Al-Fath* (11/348), its chain is *Hasan*.

<sup>[3]</sup> Ad-Dûlâbi in *Al-Kunâ* (1/23), and Al-Albâni declared it to be authentic in *As-Sahihah* (808).



different wordings, they point to one and the same meaning: There is only a brief interval between the coming of the Prophet ﷺ and the coming of the Hour."

The above mentioned narrations indicate that the Hour is near at hand. Yet in another *Hadith*, when the Prophet ﷺ was asked about the exact timing of the Hour, he ﷺ said, "The one being questioned (i.e., himself) knows no more about (the exact timing of the Hour) than the questioner." One might find it difficult to harmonize between the meanings of this *Hadith* and the above mentioned *Ahâdith*; the latter indicate a general timing of the Hour: that it is near; meanwhile, the former indicates that the Prophet ﷺ doesn't know about the exact timing of the Hour. In reality, there is no contradiction. He ﷺ knows that it is near, but he doesn't know its exact time. Here is a simple example to help make matters clearer: relatively speaking, you know that you will die soon, but you don't know the exact time of your death.



## The Death Of The Prophet ﷺ

Just as the Prophet's arrival into this world indicated that the Hour was near at hand, so too did his parting from it point to the same reality. 'Auf bin Mâlik ؓ reported that during the Tabûk expedition, he visited the Prophet ﷺ, who was in a dome-shaped tent made of leather. 'Auf ؓ reported that the Prophet ﷺ then said:

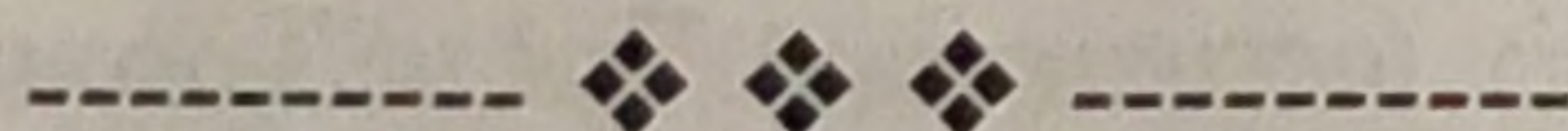
«اعْدُدْ سِتًّا بَيْنَ يَدَيِ السَّاعَةِ: مَوْتِي ثُمَّ فَتْحُ بَيْتِ الْمَقْدِسِ، ثُمَّ مَوْتَانِ يَأْخُذُ فِيكُمْ كَقَعَاصِ الْغَنَمِ، ثُمَّ اسْتِفَاضَةُ الْمَالِ حَتَّى يُعْطَى الرَّجُلُ مِائَةَ دِينَارٍ فَيَظِلُّ سَاحِطًا ثُمَّ فِتْنَةٌ لَا يَبْقَى بَيْتٌ مِنَ الْعَرَبِ إِلَّا دَخَلَتْهُ، ثُمَّ هُذْنَةٌ تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الْأَصْفَرِ فَيَغْدِرُونَ فَيَأْتُونَكُمْ تَحْتَ ثَمَانِينَ غَايَةً، تَحْتَ كُلِّ غَايَةٍ اثْنَا عَشَرَ أَلْفًا»

"Enumerate six (occurrences) that will occur just before the Hour: 1) My death; 2) the conquering of Jerusalem; 3) Death (or much death) that spreads among you like Qu'âs Al-Ghanam? (A disease that afflicts beasts; one of the results of the sickness is that some material flows through the nose of the afflicted animal); 4) the flowing of wealth, to the degree that a man will be given 100 dinars (in charity; a lot of money), yet he will remain dissatisfied (at having received that amount); 5) a Fitnah (trial) that will enter into every single Arab home; and 6) a truce that will



*be put into effect between you and the Banu Al-Asfar (the descendants of the Romans), who will then act treacherously and come to you under 80 banners, and under each banner there will be 12,000 (soldiers).''<sup>[1]</sup>*

Of course, we know the timing of the Prophet's death. As for the second of the six signs, it occurred during the caliphate of 'Umar bin Al-Khattâb ؓ, when the Muslims conquered Jerusalem. Al-Hâfiz Ibn Hajar said that the third of the six signs also occurred during the caliphate of 'Umar ؓ, after the conquering of Jerusalem, when many people died in the widespread 'Amwâs plague. As for the fourth of the six signs, some historians mention that it occurred during the caliphate of 'Uthmân ؓ, when the Muslims gained a great deal of wealth from the many lands that they were conquering. The *Fitnah* (trial) began with the death of 'Uthmân ؓ, and many trials have since afflicted the Muslims. As for the last of the six signs, we know for certain that it has not yet come to pass.



<sup>[1]</sup> Bukhâri (6/277)

## The Splitting Of The Moon

Allah ﷻ said:

﴿أَقْرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ ۖ﴾ ①

*"The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad ﷺ to show them a miracle, so he showed them the splitting of the moon).''<sup>[1]</sup>*

'Abdullah bin Mas'ûd ؓ said, "While we were with the Messenger of Allah ﷺ at Mina, the moon split into two parts. One part was behind the mountain (perhaps meaning above it), and one part was below it (perhaps meaning, hidden from view behind it). The Messenger of Allah ﷺ then said to us, 'Bear witness.'"<sup>[2]</sup> Anas bin Mâlik ؓ said, "Verily, the people of Makkah asked the Messenger of Allah ﷺ to show them a sign, and so twice he made them see the splitting of the moon."<sup>[3]</sup>

Commenting on the above mentioned Verse, "The Hour has drawn near," Siddiq Hasan Khan said:

*"To be sure, in relation to the time that has already gone by in the world, the time that remains of this*

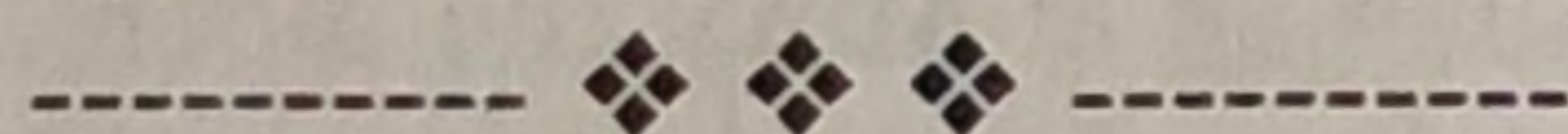
<sup>[1]</sup> Qur'ân 54: 1

<sup>[2]</sup> Bukhâri (6/631) and Muslim (6933).

<sup>[3]</sup> Bukhâri (6/631) and Muslim (6938).



world (after the arrival of the Prophet ﷺ) is very short; therefore, the end of the world is near at hand. One might also say that, since the coming of the Hour (the end of this world) will definitely occur, it is near at hand, for everything that is to occur is near at hand (such is the shortness of this ephemeral world). In the Verse, the nearness of the Hour is juxtaposed with the splitting of the moon for a reason: The splitting of the moon is a sign of Muhammad's Prophethood, and his Prophethood as well as his arrival on earth is sign indicating the nearness of the Hour."



## The Emerging Of A Fire From The Land Of Hijâz

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ تُضِيءُ أَغْنَاقَ  
الْإِبِلِ بِبُضْرَى»

*"The Hour will not be established (i.e., it will not come to pass) until a fire comes out in the land of Al-Hijâz, a fire that will illuminate the necks of camels in Basrah."*<sup>[1]</sup>

A vast distance separated Al-Hijâz and Basrah, so a fire in Al-Hijâz (more particularly in Al-Madinah, where it actually was lit up) would have to be huge for its light to reach Basrah (which was a town in Ash-Shâm; Ash-Shâm refers to Syria and surrounding regions). Furthermore, the fire would probably have to be a kind of miracle, which it actually turned out to be.

The actual occurrence of the said fire is a historical fact, which is established by numerous accounts and recorded in many history books. The different accounts describe the same fire, which took place in the year 654 H, but vary

<sup>[1]</sup> Bukhâri (13/78) and Muslim (7149).



in perspective and detail.

In *At-Tadhkirah*, Imam Al-Qurtubi said that the fire began as a strong earthquake, which started on a Wednesday in Jumâdal-Âkhirah and then continued for two entire days. The fire began in Al-Harrah, which is the rocky land that borders Al-Madinah. It became so huge that it melted mountains that came in its path. One of the miraculous aspects of this fire, explained Al-Qurtubi, is that, despite its intensity, witnesses described a cool wind in Al-Madinah. One witness in Al-Madinah said, "I saw it (the fire) rise in the air for about five days, and I heard that people were able to see it in Makkah and in Basrah."

An-Nawawi said, "The narrations from the people of Ash-Shâm that establish the occurrence of this fire are related in *Mutawâtir* form." 'Mutawâtir form' means that so many people reported the same occurrence that it is impossible for them to have conspired to produce a lie. In today's terms, imagine that a huge earthquake rocks the center of a large metropolitan area, and suppose that you go there one week after the earthquake takes place. If you make enquiries, many people – many among whom don't know one another – will tell you that there was a huge earthquake one week earlier. By the sheer number of people who corroborate one another's stories, and by dint of the fact that many of them don't know one another, it is impossible for them to have conspired to produce a lie. This is exactly what occurred after the prophesized fire of 654 H took place; so many people reported it that it is an established historical occurrence.

In *Dhail Ar-Raudatain*, Abu Shâmah wrote that he had come across letters that describe a great occurrence that

took place in the year 654 H. He wrote that it fulfilled one of the Messenger of Allah's prophecies, one that is reported both in *Al-Bukhâri* and *Muslim*. Abu Shâmah said, "Someone whom I trust and who witnessed the event said that he was informed that, during one of the nights (of the fire), people were able to write letters in Taimâ from its light." According to one account reported by Abu Shâmah, the fire lasted not for days but for months.

Under the heading of 'The Year 654 H' in his famous history book, Hâfiz Ibn Kathir also reported various accounts about the said fire. Here is one of the eyewitness accounts that Ibn Kathir mentioned: "From the light of the fire, people were able to write letters (during the night) in Taimâ. We were in our homes during those nights, and it was as if there was a lamp burning in each of our homes. And the fire did not give off any heat, nor did it burn, despite its huge size. Indeed, it was nothing other than a sign from the signs of Allah 'Azza wa-Jall (the Possessor of might and majesty)."

Here is a summary of one of the letters that Abu Shâmah found:

On Wednesday night, the 3rd of Jumâdal-Âkhirah, in the year 654 H, a loud booming sound could be heard in Al-Madinah An-Nabawiyyah. It was followed by a violent earthquake, which shook the ground, walls, roofs, (trees), and doors; this continued hour after hour until Friday, the 5th of the aforementioned month. Then a huge fire appeared in Al-Harrah (rocky land that borders Al-Madinah), near Quraizah; we were able to see it



from our homes inside of Al-Madinah; it was as if the fire was right beside us ... The fire actually blocked the path that pilgrims from Iraq took (on their way to Makkah) ... We feared that the fire was going to come towards us, but it ended up heading eastwards ... From its middle ... mountains of fire came out and consumed the rocks (that were on the ground). The sight we witnessed seemed to be (a smaller-scale) example of what Allah ﷻ informed us about in His Book:

﴿إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ۚ ۝۳۲ كَأَنَّهُ جِمَلَتٌ صُفْرٌ ۝۳۳﴾

*"Verily, it (Hell) throws sparks (huge) as Al-Qasr (a fort or (huge) log of wood). As if they were Jimalatun Sufr (yellow camels or bundles of ropes)."*<sup>[1]</sup>

The fire was consuming the very earth. I am writing this letter on the 5th of Rajab, in the year 654 H, but rather than diminishing, the fire is only increasing (in size and intensity). It has returned to the area of Al-Harrah in Quraizah, on the path that Iraqi pilgrims take (when they come to perform Hajj) ... The main part of the fire looks like mountains of red flame ... People do not know what will come of all of this, but Allah will make the outcome good. I truly cannot find the words to describe this fire.

Here are the contents of another one of the letters that Abu Shâmah found:

On the first Friday of Jumâdal-Âkhirah, in the year

<sup>[1]</sup> Qur'ân 77: 32, 33

654 H, a huge fire erupted in high-lying areas just east of Al-Madinah – about half a day's travel from Al-Madinah. It erupted from the ground, and a valley of fire flowed from it until it reached the side of Mount Uhud, where it suddenly stopped and returned to where it came from. We had no idea what we should do. When the fire appeared, the dwellers of Al-Madinah went (to the *Masjid*) near the Prophet's grave. Once there, everyone began to ask Allah for forgiveness and repent to Him. That fire was indeed one of the signs that point to the (nearness of the) Resurrection.

Here are the contents of yet another letter that Abu Shâmah found:

On the first Monday of Jumâdal-Âkhirah, in the year 654 H, a sound similar to the sound of far-off thunder could be heard from Al-Madinah. The sound continued unabated for two days. Then on Wednesday (which was the third of the month) the sound we heard was followed by earthquakes. Then on Friday (the fifth of the month), a fire erupted in Al-Harrah, one that was equal in size to the *Masjid* of the Messenger of Allah . One was able to clearly see it from inside of Al-Madinah. We (for the writer of the letter was one of the eyewitnesses) saw it as it threw sparks as huge as a fort, which is similar to what Allah ﷻ said (he is referring to this Verse:

﴿إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ۚ ۝۳۲ كَأَنَّهُ جِمَلَتٌ صُفْرٌ ۝۳۳﴾

*"Verily it (Hell) throws sparks (huge) as Al-Qasr (a fort*



huge log of wood). As if they were *Jimalatun Sufr* (yellow camels or bundles of ropes).'<sup>[1]</sup>

The actual place in which the fire erupted was known as Ajilin. Directly from the fire a valley (of fire) flowed forth; it (this valley of fire) was four leagues long and 4 miles wide, and it was 50% greater in height than a (grown) man standing up straight ... Because of this (terrifying and huge) fire, people stopped sinning. Instead, they devoted themselves to seeking closeness to Allah ﷻ through the performance of good deeds. And the *Amir* (leader) of Al-Madinah returned to the people much that was previously taken away from them wrongfully.

Abu Shâmah came across another interesting letter; it was written by the Judge of Al-Madinah, 'Abdul-Wahhâb bin Namilah Al-Husaini, and it was addressed to some of his friends. Its contents are as follows:

On Wednesday, the third of Jumâdal-Âkhirah, during the last third of the night, the earth began to shake violently, and all of us became afraid. Every day and every night (on the two days that followed) the earth shook violently about ten times. By Allah, one of the times that the earth shook, we were gathered around the apartment of the Messenger of Allah ﷺ (i.e., they were in the Prophet's *Masjid*). The pulpit began to shake, and we were afraid (that it would fall on us) ... Even the lamps of the noble

<sup>[1]</sup> *Qur'ân* 77: 32, 33

Haram (*Masjid*) began to shake. The earthquakes continued until Friday morning; (each earthquake) gave off the sound of violent thunder. On Friday, a huge fire, which was equal to the size of a great city, appeared on the path of Al-Harrah, at the beginning of Ajilin ... We were afraid; nay, we were terrified. I went to the *Amir* (leader) and said to him, 'We are surrounded by punishment. Return to Allâh.' He (being just as terrified as the rest of us) freed his slaves and returned to a group of people their wealth (which was wrongfully taken from them). After he did those deeds, I told him to come down immediately with us to the Prophet ﷺ (i.e., to his *Masjid*; perhaps referring to the front of the *Masjid*, which was beside the grave of the Prophet ﷺ). He came down with us and we - everyone: men, women, and children - spent the entire night there (in the *Masjid*). Not a single person remained amidst the date-palm trees (of Al-Madinah) or in any other part of Al-Madinah for that matter (for they were all in the *Masjid*). Then a valley of fire poured forth (from the huge blazing fire); it flowed in the valley of Ajilin and blocked the road ... By Allah, my brother, our life in Al-Madinah at that time became very harsh. Every single dweller of Al-Madinah repented to Allah ﷻ. Neither *rebec* (a musical instrument) nor *Duff* (another kind of musical instrument) could be heard (during those days). And no one drank alcohol. The fire continued to flow until it blocked the path taken by certain pilgrims ... We feared that it (the fire) would come towards us ... It (the fire and



huge log of wood). As if they were Jimalatun Sufr (yellow camels or bundles of ropes).'<sup>[1]</sup>

The actual place in which the fire erupted was known as Ajilin. Directly from the fire a valley (of fire) flowed forth; it (this valley of fire) was four leagues long and 4 miles wide, and it was 50% greater in height than a (grown) man standing up straight ... Because of this (terrifying and huge) fire, people stopped sinning. Instead, they devoted themselves to seeking closeness to Allah ﷻ through the performance of good deeds. And the *Amir* (leader) of Al-Madinah returned to the people much that was previously taken away from them wrongfully.

Abu Shâmah came across another interesting letter; it was written by the Judge of Al-Madinah, 'Abdul-Wahhâb bin Namilah Al-Husaini, and it was addressed to some of his friends. Its contents are as follows:

On Wednesday, the third of Jumâdal-Âkhirah, during the last third of the night, the earth began to shake violently, and all of us became afraid. Every day and every night (on the two days that followed) the earth shook violently about ten times. By Allah, one of the times that the earth shook, we were gathered around the apartment of the Messenger of Allah ﷺ (i.e., they were in the Prophet's *Masjid*). The pulpit began to shake, and we were afraid (that it would fall on us) ... Even the lamps of the noble

<sup>[1]</sup> *Qur'ân* 77: 32, 33

Haram (*Masjid*) began to shake. The earthquakes continued until Friday morning; (each earthquake) gave off the sound of violent thunder. On Friday, a huge fire, which was equal to the size of a great city, appeared on the path of Al-Harrah, at the beginning of Ajilin ... We were afraid; nay, we were terrified. I went to the *Amir* (leader) and said to him, 'We are surrounded by punishment. Return to Allâh.' He (being just as terrified as the rest of us) freed his slaves and returned to a group of people their wealth (which was wrongfully taken from them). After he did those deeds, I told him to come down immediately with us to the Prophet ﷺ (i.e., to his *Masjid*; perhaps referring to the front of the *Masjid*, which was beside the grave of the Prophet ﷺ). He came down with us and we - everyone: men, women, and children - spent the entire night there (in the *Masjid*). Not a single person remained amidst the date-palm trees (of Al-Madinah) or in any other part of Al-Madinah for that matter (for they were all in the *Masjid*). Then a valley of fire poured forth (from the huge blazing fire); it flowed in the valley of Ajilin and blocked the road ... By Allah, my brother, our life in Al-Madinah at that time became very harsh. Every single dweller of Al-Madinah repented to Allah ﷻ. Neither *rebec* (a musical instrument) nor *Duff* (another kind of musical instrument) could be heard (during those days). And no one drank alcohol. The fire continued to flow until it blocked the path taken by certain pilgrims ... We feared that it (the fire) would come towards us ... It (the fire and



the sound it made) prevented us from sleeping, eating, and drinking. I cannot describe to you its hugeness or its terror ... Since the day that the fire appeared, the sun and the moon have been eclipsed. Indeed, we ask Allah for safety and protection.

Abu Shâmah said, "We saw the effects of the eclipse from Damascus, in terms of the weakness of the light ... We were all bewildered, and we all thought, 'What is this!' Then news came to us about the fire." Even before Abu Shâmah came across all of the aforementioned letters, he wrote down a description of the fire from his perspective and from reports he heard. From his own perspective in Damascus, Abu Shâmah wrote, "On Monday, the 16th of Jumâdal-Âkhirah, the moon was eclipsed during the early part of the night. We saw dark redness in the sky, and then the moon appeared. The sun too was eclipsed. It became (abnormally) hot at the time of sunrise and sunset. Things remained that way for a number of days; the sun ... gave off a weak light. And Allah is upon all things capable."

The following is another letter that Abu Shâmah found; it was written by one of Al-Madinah's inhabitants and so gives us some perspective of what the situation was like for those who actually witnessed the fire:

On Wednesday, the third of Jumâdal-Âkhirah, as well as two days before that time, people heard a sound that was similar to the sound of thunder. Everyone was upset by the entire affair. Upon hearing the noise, people woke up with a start. They asked Allah ﷻ to forgive them. Then, everyone

hurried to the *Masjid* to pray. Throughout that night, the earth shook violently many times. This continued (for two days). Then, on Friday morning, the earth shook so violently that the minaret of the *Masjid* shook with it. We could hear a loud creaking sound from the roof of the *Masjid*. All the people feared (that they would be punished for) their sins. Just before noon, the earthquake finally came to an end.

But then a huge fire erupted from the ground at Al-Harrah, behind Quraizah ... The people were terrified at the sight of the fire. A lot of smoke could be seen in the sky, and when the smoke settled, what remained looked like white clouds ... The fire had tongues that reached up into the air, so that the overall shape of the fire seemed to be like a huge red castle. People raced in terror towards the *Masjid*, where they gathered near the Hujrah (the apartment of the Prophet ﷺ; so in other words, they gathered in the front of the *Masjid*) ... They humbly prayed and supplicated to Allah ... People came to the *Masjid* from all directions; even the women and children left their homes and gathered together in the *Masjid* ... Everyone seemed certain that what came next would either be death or punishment (for their sins). That night, everyone stayed up, worshipping Allah ﷻ: some prayed; others recited the Qur'ân; and yet others were busy supplicating to Allah ﷻ and asking Him to forgive them for their sins. The fire remained firm in its place; if anything, it grew in size and intensity.



The main Jurist and Judge of Al-Madinah went to the leader in order to advise him. (He too was obviously terrified, and so he) freed all of his slaves and returned to us (and to others) all of our wealth that he had previously taken. The fire continued to flare up; it rose in the sky like a huge mountain. And in width it was like an entire city. Something like pebbles issued forth from it, rose in the sky, and then plummeted back into it. The fire remained the same for a number of days, after which fire began to flow from it into the valley of Ajilin ...

Every night, a loud noise emanates from the fire and continues unabated until the morning. There are some amazing things about the fire that I cannot properly describe to you; what I have written here are only some aspects of what I have witnessed. Until today, it seems as if the sun and the moon are eclipsed. I am writing this letter one month after the fire first appeared, and it is still firm in its place; it neither moves forward nor backward.

The *Hadith* that contains mention of the said fire is related both in *Al-Bukhâri* and *Muslim*, by way of Imam Az-Zuhri, from Sa'id bin Al-Musayyib, and then from Abu Hurairah رضي الله عنه. In that *Hadith*, the Messenger of Allah ﷺ said, "The Hour will not come to pass until a fire comes out from the land of Al-Hijâz, a fire that will illuminate the necks of camels in Basrah." This particular wording is from Bukhâri's narration of the *Hadith*.

We have discussed at length the actual occurrence of the fire. But the second part of the *Hadith*, which mentions one of the effects of that fire, also occurred and is also an established historical fact. I will suffice here with the mention of one narration.

The chief *Hanafi* Judge of Damascus in the second part of the 7th century, Sadr Ad-Din 'Ali bin Abu Al-Qâsim At-Tamimi, said, "I once heard a Bedouin tell my father in Basrah that during those nights (the nights of the fire) they saw the necks of camels through the light that came from the fire that appeared in the land of Al-Hijâz."

Sadr Ad-Din was born in the year 642 H, and his father, like his father before him, was a teacher of *Hanafi* jurisprudence in Basrah. In his early years, Sadr Ad-Deen also studied *Hanafi* Jurisprudence; and later on, he moved to Damascus, soon to become the chief *Hanafi* Judge of that era. He was recognized for his knowledge, wisdom, and skill in issuing legal rulings. When the fire in Al-Hijâz appeared, Sadr Ad-Din was 12 years old. One so trustworthy and knowledgeable as Sadr Ad-Din could be trusted to correctly hear, memorize, and truthfully convey what he heard a Bedouin mention to his father during the nights of the fire. Based on his account as well as other accounts, we know for certain that the prophecy became realized exactly as the Prophet ﷺ said it would. O Allah, send prayers and greetings upon Your Prophet, Muhammad ﷺ, and upon his Companions رضي الله عنهم.

Let us take a look at one final letter that was written during the days of the fire:

This fire that has appeared in Al-Hijâz is indeed a great miracle; it is also a true sign that indicates the nearness of the Hour. The happy person is therefore he who takes advantage (of the opportunity to repent) before he dies, and who strives to improve his situation with Allah before death overtakes him. This fire is blazing in a land that is replete with



stones but that is bereft of trees and plants. It finds nothing to consume, so it continues to consume itself (it is therefore a miracle) ... Allah has made this fire a lesson for Muslims (that they should repent before it is too late) and a mercy for all that exists (in that it is a sign and a miracle from Allah).



## The Embargoes Against Iraq, Ash-Shâm (Syria And Surrounding Regions), And Egypt

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

«مَنْعَتِ الْعِرَاقُ دِرْهَمَهَا وَقَفِيزَهَا وَمَنْعَتِ الشَّامُ مُدَّهَا وَدِينَارَهَا  
وَمَنْعَتِ مِصْرُ إِرْدَبَهَا وَدِينَارَهَا وَعُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ وَعُدْتُمْ مِنْ  
حَيْثُ بَدَأْتُمْ»

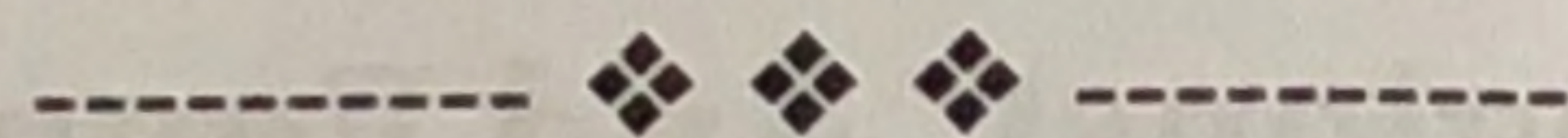
*"Iraq will be denied its dirham and Qafiz. Ash-Shâm (Syria and surrounding regions) will be denied its Mudd and dinâr. And Egypt will be denied its Irdab and dinâr. You will return to where you began. You will return to where you began."*<sup>[1]</sup>

*Qafiz, Mudd, and Irdab are the measurements that were used by the people of those lands. Dirham and dinâr were the names of the currencies that were then in circulation.*

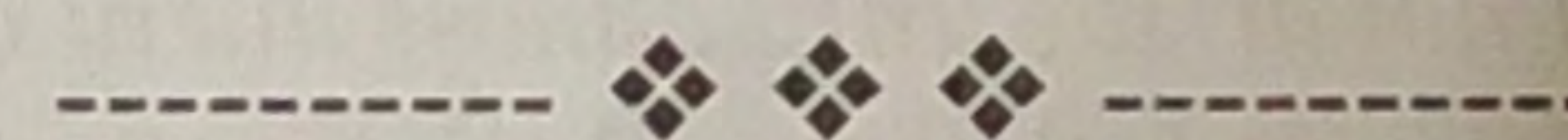
<sup>[1]</sup> *Muslim (7137), The Book of Trials: The Hour will not Come to Pass Until the Euphrates Reveals a Mountain of Gold.*



The first of the embargoes referred to in this *Hadith*, the embargo of Iraq, has of course just recently occurred. The other two are yet to occur. There is neither might nor power except with Allah. And indeed, we belong to Allah, and to Him we are returning.



## Second: Signs That Have Taken Place But That Continue To Take Place, Or Will Continue To Take Place



### The Appearance Of Lying Dajjâls Who Claim To Be Prophets

One of the signs of the Hour is that lying Dajjâls will appear; they will claim to be prophets, and they will claim that a new set of laws, which are different from the laws of Islam, have been revealed to them. I used the word 'will,' which denotes the future, but as we shall soon see – *In Shâ Allâh* – some of these Dajjâls have already appeared.

*Dajalah*, the verb form of *Dajjâl*, means to lie, to distort, and to make false claims. When one uses the word 'Dajjâl', the Dajjâl who will come at the end of time probably comes to mind. He is the greater Dajjâl, and he too will claim to be a Prophet; but there are, as is indicated



in the above mentioned *Hadith*, lesser Dajjâls, some of whom have already appeared, and others that have yet to appear. Of course, more than 30 people have claimed to be prophets since the time of the Messenger of Allah ﷺ. Scholars clarify that issue by pointing out that the *Hadith* is referring to 30 in particular – perhaps to those that have the greatest impact on others.

Abu Hurairah ؓ narrated that the Prophet ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى يُبْعَثَ دَجَّالُونَ كَذَّابُونَ قَرِيبًا مِنْ ثَلَاثِينَ كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ»

*“The Hour will not arrive until almost thirty Dajjâl Liars are sent; each one of them will claim that he is the Messenger of Allah.”*<sup>[1]</sup>

The previous *Hadith* mentions almost 30 Dajjâl Liars; the following *Hadith* mentions a specific number. Hudhaifah ؓ narrated that the Prophet ﷺ said:

«فِي أُمَّتِي كَذَّابُونَ دَجَّالُونَ سَبْعَةٌ وَعِشْرُونَ، مِنْهُمْ أَرْبَعَةٌ نِسَاءٌ وَإِنِّي خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي»

*“In my nation there are 27 Dajjâl Liars; among them, four are women. And indeed, I am the seal of Prophets. There is no Prophet after me.”*<sup>[2]</sup>

Jâbir ؓ narrated that he heard the Prophet ﷺ say:

«إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَّابِينَ مِنْهُمْ صَاحِبُ الْيَمَامَةِ وَمِنْهُمْ صَاحِبُ صَنْعَاءَ»

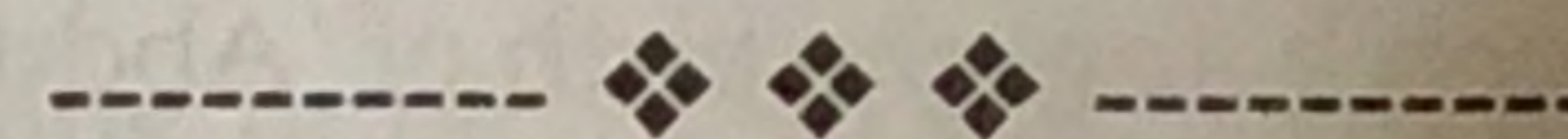
<sup>[1]</sup> Bukhâri (13/81) and Muslim (7202).

<sup>[2]</sup> Ahmad (5/396), At-Tabarâni in *Al-Kabir* (3026) and *Al-Ausat* (5582), and in *As-Sahihah*, Al-Albâni declared it to be authentic (1999).

الْعَنْسِيُّ، وَمِنْهُمْ صَاحِبُ حَمِيرَ وَمِنْهُمْ الدَّجَّالُ وَهُوَ أَعْظَمُهُمْ فِتْنَةً»

*“Indeed, before the Hour arrives there will be 30 Liars. Among them is the one from Yamâmah, the one Al-‘Ansi from San‘â, and the one from Himyar. And one of them is the Dajjâl, who is the greatest of them in terms of Fitnah (i.e., in terms of the trials and tribulations that he will come with).”*<sup>[1]</sup>

In the following section, we will take a look at the lives of some of the aforementioned Liars.<sup>[2]</sup>



<sup>[1]</sup> Ahmad (3/345), Ibn Hibbân (6650), and Al-Bazzâr (3375). And in *Al-Ihsân* (15/26), Al-Arnaût said that its chain is strong.

<sup>[2]</sup> Editor’s note: Although some of these Liars are from the 27 referred to by the Prophet ﷺ – such as Musailamah the Liar – that is not necessarily the case for all of them.



## Musailamah The Liar, Or The Liar Of Al-Yamâmah

His full name is Musailamah bin Thumâmah bin Kabir bin Habib. His *Kunyah* is either Abu Thumâmah or Abu Hârûn. He was falsely given the name, Ar-Rahmân (which means, 'the merciful one,' or, 'the most merciful'). This occurred even before the birth of 'Abdullah, father of the Messenger ﷺ. And so when the people of the Quraish heard the Messenger of Allah ﷺ say, "In the Name of Allah, the Most Gracious, the Most Merciful," they at first said, "He is referring to none other than the merciful one of Al-Yamâmah (the place that Musailamah was from)."

A man named Talhah An-Namiri once went to Al-Yamâmah in search of Musailamah. Both Talhah and Musailamah were from the descendants of Rabi'ah, whereas the Messenger of Allah ﷺ was from the descendants of Mudar. When Talhah arrived in Al-Yamâmah, he asked, "Where is Musailamah?"

"Be quiet," someone said in response. "(Instead say where is) the Messenger of Allah."

"No, not until I have seen him," said Talhah. Afterwards, when Talhah was presented to Musailamah, the former

asked, "You are Musailamah?"

"Yes," he said.

"Who comes to you?" asked Talhah.

"Rahmân," answered Musailamah.

"In light or in darkness?"

"In darkness," said Musailamah.

"I bear witness that you are indeed a liar," said Talhah, "and that Muhammad is truthful, but a liar from (the descendants of) Rabi'ah is more beloved to me than a truthful person from (the descendants of) Mudar." Thus it was tribal loyalty and not the truth that guided Talhah's decision, a decision whose motive was typical among all of Musailamah's followers, for he was very clearly a liar.

Before claiming to be a prophet, Musailamah visited the Prophet ﷺ among a group of delegates from Banu Hanifah. Musailamah began to say to his companions, "If Muhammad hands over the affair (leadership, prophethood) to me after him (after he dies), then I will follow him." The Messenger of Allah ﷺ later went to Musailamah with a piece of a palm branch in his hand. He ﷺ said:

«لَوْ سَأَلْتَنِي هَذِهِ الْقِطْعَةَ مَا أُعْطَيْتُكَهَا، وَلَنْ تَعْدُو أَمْرَ اللَّهِ فِيكَ، وَلَئِنْ أَذْبَرْتَ لَيَعْقِرَنَّكَ اللَّهُ وَإِنِّي لَأَرَاكَ الَّذِي أُرِيتُ فِيكَ مَا رَأَيْتُ»

"If you were to ask me for this piece (the branch in his hand), I would not give it to you. And you will not surpass Allah's command regarding you. And if you turn away from obedience, Allah will indeed destroy you. And I indeed see you as being the one I have been shown (in a



dream)...<sup>[1]</sup>

Here, the Prophet ﷺ was referring to a dream he saw: in it, he saw two bracelets of gold in his hand. He ﷺ became concerned about their significance, and it was then inspired to him during the dream that he should blow them (away). He ﷺ did so, and they flew (up or away). He ﷺ later said, "I interpreted them as being two Liars that will come out after me." One of them was Al-'Ansi from San'â; the other was Musailamah from Al-Yamâmah.

It was after this trip, when he returned to Al-Yamâmah, that Musailamah openly claimed to be a prophet. He said, "I am indeed a partner to him (the Prophet ﷺ) in this matter." The people of Al-Yamâmah followed him. They had previously embraced Islam, so by following Musailamah, they became apostates. News soon reached the Prophet ﷺ about Musailamah's claim. One day, he stood up on the pulpit to deliver a sermon and, after praising Allah ﷻ, said:

«بَعْدَ حَمْدِ اللَّهِ وَالثَّنَاءِ عَلَيْهِ أَمَّا بَعْدُ: فَأَمَّا هَذَا الرَّجُلُ الَّذِي تُكْثِرُونَ فِي شَأْنِهِ فَكَذَّابٌ بِثَلَاثِينَ كَذَابًا قَبْلَ الدَّجَالِ»

"... As for this man whose affair you are discussing a great deal, he is a liar, one of thirty liars before the Dajjâl." Thereafter, the Muslims would call him, Musailamah Al-Kadhdhâb – Musailamah the Liar."

Musailamah would hold congregational prayer in Al-Yamâmah. 'Abdullah bin An-Nawâjah would perform

<sup>[1]</sup> Al-Bukhari: 4373 and Muslim: 2273.

the call to prayer, and Hujair bin 'Umair would perform the *Iqâmah* (the shorter call that immediately precedes the actual prayer). During the *Iqâmah*, Muslims say, "I bear witness that Muhammad is the Messenger of Allah." But Hujair, one of Musailamah's followers, would say during the *Iqâmah*, "I bear witness that Musailamah claims to be the messenger of Allah."

The brain behind Musailamah, who took care of his affairs and organized his army, was Muhkam bin At-Tufail. Muhkam made alcohol and fornication lawful for his people, and he told them that it was not necessary to pray. Despite these evil actions, he openly bore witness that Muhammad ﷺ is a Prophet. So here again we have an example of a person who followed Musailamah out of tribal loyalty.

Musailamah even had the temerity to write the following letter to the Prophet ﷺ:

"From Musailamah, the messenger of Allah, to Muhammad, the Messenger of Allah. Peace be upon you. To proceed: I have indeed been made a partner with you. We have half of the earth, and the Quraish have half of the earth. But the Quraish are a people who transgress."

After two of Musailamah's men presented the letter to the Prophet ﷺ, and after he ﷺ read it, he ﷺ said, "What do the two of you say?"

"We say as he says," they answered.

The Prophet ﷺ said:

«أَمَّا وَاللَّهِ لَوْ لَا أَنَّ الرُّسُلَ لَا تُقْتَلُ لَضَرَبْتُ أَعْنَاقَكُمْ»



*"Lo! By Allah, had it not been for the fact that messengers are not killed, I would have struck both of your necks."*<sup>[1]</sup>

He ﷺ then sent the following response to Musailamah:

«بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى مُسَيْلَمَةَ الْكَذَّابِ: سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ: فَإِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ»

*"In the Name of Allah, the Most Gracious, the Most Merciful. From Muhammad, the Messenger of Allah, to Musailamah, the Liar: Peace be upon he who follows correct guidance. To proceed: Indeed, the earth belongs to Allah – He will bestow it upon whomsoever of His slaves He pleases. And the (good) outcome is for the Muttaqûn (those who fear Allah, the righteous, the pious)."*<sup>[2]</sup>

After the two messengers returned to Al-Yamâmah, Musailamah used the Prophet's letter to forge another one; in it, he wrote that the matters of leadership and prophethood were going to be handed over to Musailamah after the Prophet's death. Most of the people of Banu Hanifah believed Musailamah when he presented to them the forged letter.

## His Miracles

Musailamah's numerous attempts at performing miracles never amounted to much. What was amazing about his attempts is that his people still continued to follow him, even though his failures clearly showed him to be a liar. It

<sup>[1]</sup> Abu Dâuud : 2761

<sup>[2]</sup> Al-Bidayah wan-Nihayah 7/259

is reported that a group of people asked Musailamah to make their well blessed by spitting into it. He did as they asked, and as a result, the water became salty and completely undrinkable. According to one account, all of the water in the well disappeared.

Once, Musailamah rubbed his hand over a child's head, which resulted in all of the child's hair falling out. On another occasion, after Musailamah supplicated for a man's two sons, the man returned to his home and found that one of his sons had fallen into a well and that the other had been eaten by a wolf. When another man asked Musailamah to supplicate for his son to have a long life, Musailamah told him that his son would live until the age of forty. The man returned to his home in a happy mood, but he was shocked to see that his son was severely ill and ended up dying on that exact same day. And when Musailamah once rubbed his hands over the eyes of a man, they turned white (i.e., the man became blind).

## His Prayer

Al-Asma'i reported that he once met a Bedouin around the time of *Maghrib* prayer. The Bedouin stood to pray and recited in each unit hackneyed, and sometimes nonsensical, verses of poetry. "Where did you hear these sayings from," asked Al-Asma'i. "They are not from the Qur'ân."

"Quiet!" exclaimed the Bedouin. "O Asma'i, I make Allah bear witness upon my aunt that she received these words from Musailamah, the messenger of Allah, forty years ago." Musailamah had claimed that verses were coming down to him from Allah ﷻ. A liar, and a bad liar at that,



Musailamah of course could only come up with trite verses which proved more than ever that he was nothing more than a charlatan.

I previously mentioned that a group of delegates from Banu Hanifah visited the Prophet ﷺ. When the meeting was over, the Prophet ﷺ, as was customary, gave gifts to each delegate. He ﷺ then asked, "Is there anyone that remains among you?"

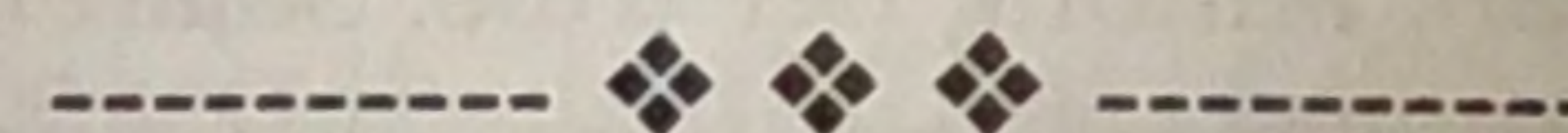
"No," they answered, "except for one of our men who is watching over our belongings (horses, supplies, etc.)." They were referring to Musailamah.

"He is not the worst off of you in terms of where he is," said the Prophet ﷺ. Perhaps this means that a person who makes the sacrifice of staying behind to stand guard is doing a praiseworthy act. As soon as Musailamah was told about what the Prophet ﷺ had said, he said, "You heard what Muhammad ﷺ said about me: 'He is not the worst off of you in terms of where he is.' He has made me a partner in the matter (of prophethood)."

Utterly confused and not able to come up with an answer, his companions remained silent. Then one of them said, "O people! A prophet from among you is better than a prophet who is from another (tribe). I bear witness that Muhammad has made him a partner in the matter (of prophethood) after him (i.e., after the Prophet's death). So follow him." Musailamah would take verses of poetry and claim that they were chapters of a revealed book.

It is reported that Musailamah died at the age of 150. He died during the war that Abu Bakr ؓ waged against apostates at the beginning of his caliphate. Musailamah's

death was especially sweet for the man who killed him, Al-Wahshi ؓ. Years earlier, Al-Wahshi had killed Hamzah ؓ, the Prophet's uncle. Al-Wahshi ؓ later embraced Islam and longed for the day that he could do a great deed to make up for the former evil one. That day came for him when he managed to kill one of Islam's worst enemies, Musailamah the Liar.





## Sajāh At-Tamimah

Her full name is Sajāh bint (daughter of) Al-Hārith bin Suwaid bin 'Aqfān. Among her tribe, Sajāh had gained a reputation for being eloquent, wise, and persuasive. She often managed to convince her tribe's leaders to follow her views regarding important matters, a rare feat for a woman in an Arab tribe.

Her influence and fame among her people partly stems from the fact that she was a soothsayer; she claimed that her predictions coincided with the predictions of Satih, a more famous soothsayer who lived in Yemen. Through her eloquence and persuasive talents, she soon became leader of her people. And afterwards, she claimed to be a prophetess.

It is likely that she got the idea of claiming to be a prophetess from Musailamah, seeing in it the opportunity of power. It was after the Prophet's death, during the Apostate Wars, that Sajāh first claimed to be a prophetess. She gained a decent-sized following, for the Hudhail tribe and other groups pledged to support her.

Sajāh soon made her way to Al-Yamāmah, where she met with Musailamah the Liar, who immediately took a liking to her. He told his people to honor her, to erect a domed

tent for her, and to provide her with perfume. Later, Sajāh said to Musailamah, "Show me what you have? I want to be alone with you so that we can study our situation." When the two of them were alone, she said, "Recite what Jibril brings to you (i.e., in terms of revelation)?"

Musailamah said, "O women, you have been created in throngs, I have made you to be wives to us, so that you can give birth to our children..." Through reciting these trite verses, Musailamah was cleverly making his intentions clear regarding what he wanted to do with Sajāh.

"You have spoken the truth," said Sajāh. "I bear witness that you are indeed a Prophet."

"May I marry you?" asked Musailamah. "So that it may be said that a prophet married a prophetess."

"Yes," she said. She stayed with him for three days, after which she returned to her people. Once among them, she said, "I asked him questions (to ascertain the veracity of his claim), and I found that his prophethood is true. And I have indeed married him."

"One such as you does not marry without a dowry," they said.

"Her dowry," Musailamah said through a messenger, "is that I have lifted from you the obligation of performing *Fajr* and *'Isha* prayers." Being not less clever than Musailamah, Sajāh stipulated that Musailamah send her half of Al-Yamāmah's harvest.

Sajāh lived on after the Apostate Wars were over and Musailamah had been killed. She remained in Taghlib until Mu'âwiyah ؓ transported her and her people during the Year of Hunger (when there was a severe



drought in the lands). It is said that she recanted her claim and not only became a good Muslim herself, but also guided her people to the teachings of Islam. She died in Basrah, where she had spent the final years of her life. However, it is also said that, once Musailamah died, she remained, until her death, among her uncles in Taghlib.



## Al-Aswad Al-'Ansi Or, The Liar Of San'â

He is known as Al-Aswad Al-'Ansi, which is not his real name. Al-Aswad means 'black,' and he was given that title because of the color of his skin. He was also called 'the man of the veil,' a title he was given based on the report that he would cover his head when his two devil companions, Sahiq and Shaiq, would come to him. He was also given the title, 'the possessor of the donkey,' because he had a trained donkey. He would simply say, 'kneel,' and the donkey would immediately kneel on the ground. His real name is 'Aihalah bin Ka'b.

Like almost all successful charlatans, 'Aihalah was a skilled orator. His words had the effect of captivating his audience. He first claimed to be a prophet just after the Messenger of Allah ﷺ performed his farewell pilgrimage to Makkah.

'Aihalah moved to San'â, where he was well received and well liked by the king of Yemen. In a short period of time, he managed to gain a lot of power there. The Messenger of Allah ﷺ sent a message to the Muslims of Yemen, asking them to try to fight against 'Aihalah. A group of



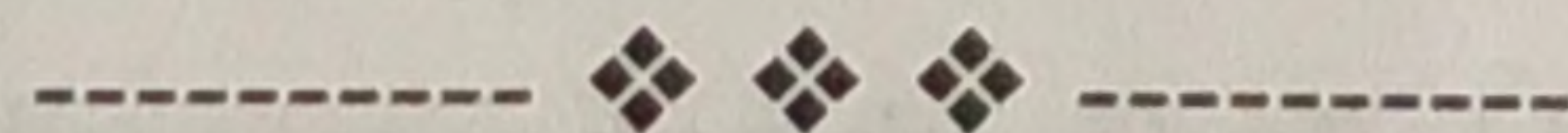
Muslims managed to get to 'Aihalah, and a man named Firûz entered upon him, killed him, and cut off his head. As he was being killed, 'Aihalah let out a mooing sound similar to that of an ox. 'Aihalah's guards rushed to the door and demanded to know what was happening. The Muslims answered, "Here is your prophet receiving his revelation!"

In the morning, when news spread of 'Aihalah's death, people began to call out, "We bear witness that Muhammad is the Messenger of Allah, and we bear witness that 'Aihalah is a liar."

The Muslims of Yemen sent a letter to the Prophet ﷺ, informing him of what happened to 'Aihalah, but the letter reached Al-Madinah after the Prophet ﷺ died. Nonetheless, news of 'Aihalah's demise reached the Prophet ﷺ through revelation. Ibn 'Umar ؓ said, "On the night that Al-Aswad ('Aihalah) was killed, the Prophet ﷺ came out to convey to us the good news. He ﷺ said, 'Al-Aswad Al-Ansi was killed last night. A blessed man from a blessed household killed him.'"

"Who was it?" asked someone.

"Firûz," said the Prophet ﷺ. "Firûz has triumphed!"



## Tulaihah Al-'Asdi

His full name is Tulaihah bin Khuwailid Al-Asdi; he appeared and made the claim of being a prophet shortly after the demise of Al-Aswad Al-'Ansi. Once he had gained a sizable following, he sent his nephew to the Messenger of Allah ﷺ in order to negotiate terms of a peace pact.

"May Allah kill you!" was the Prophet's reply, upon which he sent the messenger back. The Prophet ﷺ sent messages to 'Auf, one of the sons of Naufal bin Warqâ; and to Sinân bin Abu Sinân, who had originally sent news of Tulaihah to the Prophet ﷺ. The Prophet ﷺ asked them to try and gather an army to fight Tulaihah. That the Prophet ﷺ was very ill and was on the verge of dying did not prevent him from taking the necessary steps to deal with Musailamah and Tulaihah. He ﷺ also sent messages to men from Tamim and Qais, asking them to help 'Auf and Sinân in their fight against Tulaihah.

It is reported that a group of Muslims did indeed wage war against Tulaihah and his followers. A man named Mukhif bin As-Salik struck Tulaihah with his sword; it seemed that Tulaihah had died, but he had merely passed



out. Because of this incident, his followers began to say, "Indeed, weapons do not have an effect on Tulaihah." What they said became a test to the faith of some.

When the Messenger of Allah ﷺ died, many people apostatized; and a number of people joined the ranks of Tulaihah's followers; one such person was 'Uyaynah bin Hisn Al-Fizâri.

In the lands that Tulaihah controlled, some people remained Muslims; they went to Abu Bakr ؓ in Al-Madinah to tell him what was happening. Various armies were prepared to fight Musailamah, Tulaihah, and other groups of apostates. It was Khâlid bin Al-Walid ؓ who led the Muslim army that attacked Tulaihah and his followers.

When Khâlid's army made camp near Tulaihah's army, 'Uyaynah bin Hisn went to Tulaihah, who was covered in his robe. "Do you not see what is happening to us?" asked 'Uyaynah. "Did Dhin-Nûn come to you with anything (i.e., any instructions)?" Dhin-Nûn, according to Tulaihah's claim, was the name of the entity that came to him with revelation.

"Yes," answered Tulaihah. "He did come to me and say, 'Indeed, you will have a day (today) that you will never forget.'"

"I think, by Allah, that you have talk that you never forget!" exclaimed 'Uyaynah, who then called out, "O children of Fazârah! By Allah, the man is a liar." Fearing the wrath of Khalid's army, everyone began to flee. Tulaihah also fled; he went to Ash-Shâm, where he found protection among the Banu Kalb tribe.

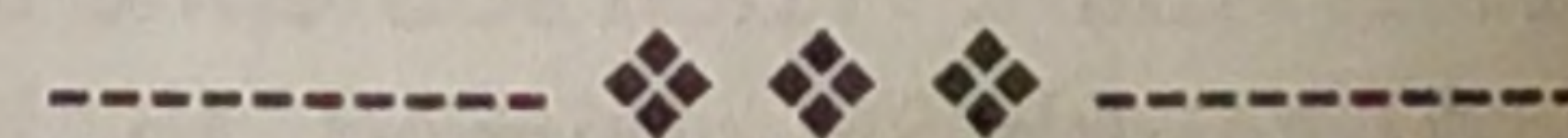
While in exile, Tulaihah learned that the tribes of Banu Asad, Ghatfân, and 'Âmir embraced Islam, and so he too became a Muslim. During the caliphate of Abu Bakr ؓ, Tulaihah performed 'Umrah. During his pilgrimage, he was seen and recognized in one of the side streets of Al-Madinah.

"Look! There is Tulaihah," someone said to Abu Bakr ؓ. "What should we do with him?"

"Leave him, for he has embraced Islam," said Abu Bakr ؓ. It is reported that he then became a good Muslim. He even became a soldier in the Muslim army and was eventually killed on the Day of Nahâwand.

It is also reported that 'Umar ؓ once said to Tulaihah, "You are the one who lied upon Allah ﷻ when you claimed that He sent revelation down to you." 'Umar ؓ then reminded him of some of the false and vile verses that he had said were revealed to him.

"O Leader of the Believers," said Tulaihah, "that was from the trials of disbelief, all of which Islam (my acceptance of Islam) has destroyed." Upon hearing this, 'Umar ؓ spoke no more harsh words against him.





## Al-Mukhtar Ath-Thaqafi

His full name is Al-Mukhtâr bin 'Ubaid Ath-Thaqafi. He was notorious for frequently changing his beliefs whenever doing so suited his purposes. At one point in his life, he was a member of the infamous Khâriji sect; then he became a Zubairi, and then a Râfidi. Once, upon being asked why he took such a prominent stance in political issues, he said, "I saw Marwân bin Hishâm take control of Ash-Shâm; Ibn Zubair ؓ, of Makkah; Najdah, of Al-Yamâmah; and Ibn Hâzim, of Khurasân. By Allah, I am not a lesser (man) than any of these." As we can see from this comment, his main motive was the pursuit of power.

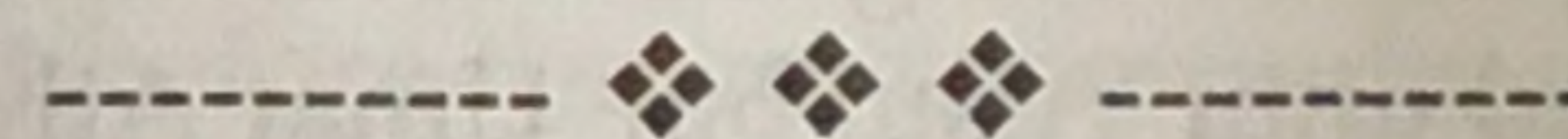
At one point, he began to claim that he was a prophet. He would recite verses of poetry and then say that they were inspired to him from Allah. When someone informed Ibn 'Abbâs ؓ that Al-Mukhtâr claimed to be receiving inspiration, he ؓ said, "Al-Mukhtâr is speaking the truth," referring to the following Verse:

﴿وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ﴾

"And certainly, the Shayâtîn (devils) do inspire their

friends (from mankind)."<sup>[1]</sup>

The Prophet ﷺ said, "Indeed, in Thaqif there is a liar and a *Mubir* (one who quickly spreads corruption among people)." Ibn 'Umar ؓ once said to Al-Hajjâj bin Yûsuf, the tyrant leader who gained prominence after the era of the four *Khalifahs* (caliphs), "As for the liar, we have seen him (i.e., Al-Mukhtâr Ath-Thaqafi). And as for the *Mubir* (one who quickly spreads corruption among people), I do not think of you as being anyone other than him."<sup>[2]</sup> In his *Hadith* compilation, At-Tirmidhi referred to Ibn 'Umar's view in the matter. After he reported the aforementioned *Hadith*, At-Tirmidhi said, "It is said that the liar is Al-Mukhtâr bin Abû 'Abid and that the *Mubir* is Al-Hajjâj bin Yûsuf."<sup>[3]</sup>



<sup>[1]</sup> *Qur'ân* 6: 121.

<sup>[2]</sup> *Muslim* (6378),

<sup>[3]</sup> *At-Tirmidhi* (2220).



## Abu Mansûr Al-'Ijli

Abu Mansûr lived during the eras of Hishâm bin 'Abdul-Malik and Yazid bin Al-Walid. He not only claimed to be a prophet, but he had the double ignominy of comparing himself to his Lord! As for one of his lies, he said that he ascended to the heavens and that Allah said to him: O prophet, convey from me.

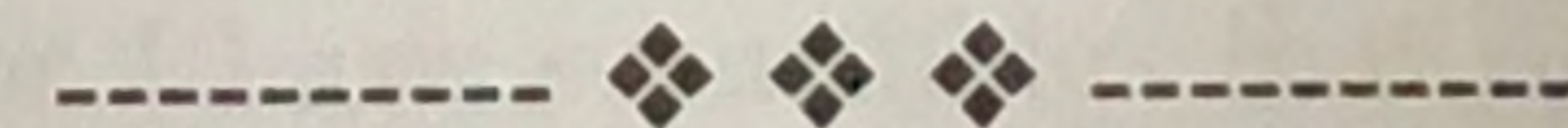
Abu Mansûr disbelieved in the Day of Resurrection. He interpreted Paradise as meaning the pleasures of this world, and Hell-fire as being the vicissitudes of this life. His evil continued until Yusuf bin 'Umar Ath-Thaqafi, the then governor of Iraq, apprehended him and crucified him.



## Al-Mughirah Bin Sa'id

Al-Mughirah bin Sa'id Al-'Ijli parted from most other false prophets before him in that he claimed certain qualities of divinity – such as the ability to return life to the dead and to vanquish entire armies.

Al-Mughirah lived during the era of Hishâm bin 'Abdul-Malik. When Hishâm's governor of Iraq, Khâlid bin 'Abdullah Al-Qasri heard about Al-Mughirah's claims, he had him arrested. Al-Mughirah and six of his followers were brought before the governor, who ordered for each one of them to be executed. Oil was poured over all of them, and then they were set on fire.





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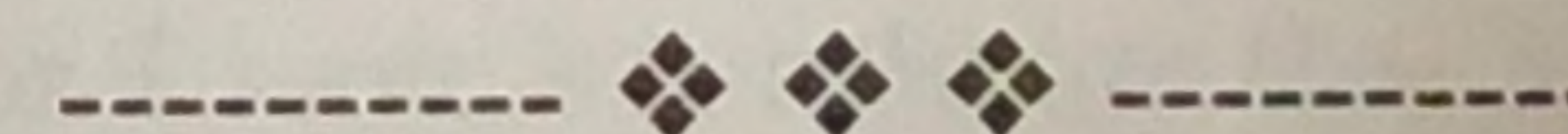
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## Bayân Bin Sam'ân

His full name is Bayân bin Sam'ân At-Tamimi. Some of Bayân's followers viewed him as being a prophet, while others went as far as saying that he was a god. Bayân himself claimed that he was a god when he said that God's spirit is transferred successively from one prophet until the next. News of Bayân's claim reached Khâlid bin 'Abdullah Al-Qasri, the same governor who executed Al-Mughirah bin Sa'id. Khâlid ordered for Bayân's arrest, and when he was captured, Khâlid crucified him. When Al-Bayân was brought to Khâlid by a number of guards, Khâlid said, "If you can truly defeat armies as you claim ... then overcome these guards of mine." This was of course followed by Bayân's execution.



## Al-Hârith The Liar

Historians are not in agreement over the exact name of Al-Hârith the Liar. Some say that it is Al-Hârith bin Sa'id, while others maintain that it is Al-Hârith bin 'Abdur-Rahmân bin Sa'id Al-Muthanna, Dimashqi.

People who dedicate their lives to the worship of Allah ﷻ need to be especially vigilant, because the Devil is ready to pounce on any opportunity to bring about their downfall. The Devil tempts some pious worshippers to succumb to desires; he tempts others to become extreme in their asceticism; and he tempts yet others to become arrogant and to look down upon others. Al-Hârith was an extreme case of this latter group: he ended up claiming to be a prophet.

At first, Al-Hârith began to see strange things, and so he wrote to his father for advice: "O father, hurry (with a response), for I have seen things that I fear come from Devil." Rather than help his son or bring him back to guidance, Al-Hârith's father led him further astray. This was his reply: "My son, proceed to do that which you have been ordered to do (i.e., in terms of the visions you see). Indeed, Allah ﷻ says:

﴿هَلْ أَتَيْتُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ ﴿٣٣﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٣٤﴾﴾



*"Shall I inform you (O people!) upon whom the Shayâtin (devils) descend? They descend on every lying (one who tells lies), sinful person."*<sup>[1]</sup>

You are neither sinful nor a liar, so do what you have been ordered to do."

Ibn Al-Jawzi said, "Al-Hârith was a worshipper and an ascetic ... When he would praise Allah, his audience would feel that they had never before heard any speech (of a man) that was better." So like the other false prophets we have previously discussed, Al-Hârith was a skilled orator.

After Al-Hârith openly claimed to be a prophet, he gained a strong following; he became important enough to come under the scrutiny of a man named Al-Qâsim bin Mukhaimirah, who called Al-Hârith a liar and an enemy of Allah ﷻ, and who then went to inform the ruler, 'Abdul-Malik bin Marwân, about his claim.

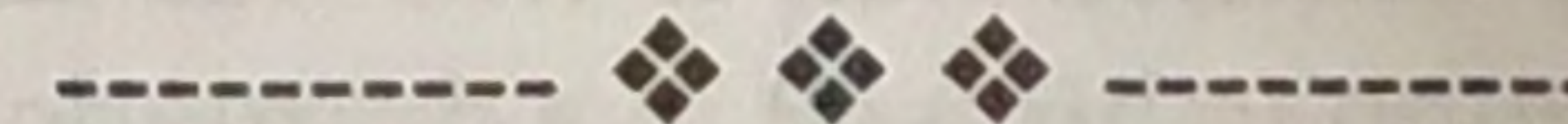
'Abdul-Malik ordered for Al-Hârith to be arrested, but Al-Hârith managed to flee to Jerusalem, where he remained in hiding from 'Abdul-Malik. But 'Abdul-Malik didn't forget him and waited for the day when he would come under his grasp.

Al-Hârith's close followers joined their leader in Jerusalem. A man from Basrah visited Jerusalem and met with Al-Hârith. He became one of Al-Hârith's close followers and very soon earned his trust, so that he could enter and leave without being bothered by Al-Hârith's guards. After a while, the man from Basrah asked

<sup>[1]</sup> Qur'ân 26: 221)

permission to leave Jerusalem and to preach Al-Hârith's message. Upon gaining his leader's blessings, the man traveled not to do the bidding of his leader, but to meet with the leader of the Muslims, 'Abdul-Malik bin Marwân.

When the man arrived in the leader's city, he said that he had pressing advice to give to the leader and was subsequently gained admittance into 'Abdul-Malik's presence. He then told 'Abdul-Malik that he knew where Al-Hârith was hiding. He offered to help bring about Al-Hârith's capture, probably having figured out that he was no more than a charlatan. Since the man had no problem in gaining admittance into Al-Hârith's presence, 'Abdul-Malik knew that he needed him to capture the man who had hitherto alluded his grasp. Together they devised a plan to capture Al-Hârith. The plan worked well, and with the help of 40 of 'Abdul-Malik's men, the man from Basrah brought Al-Hârith back to 'Abdul-Malik, who at first imprisoned him and then killed him.





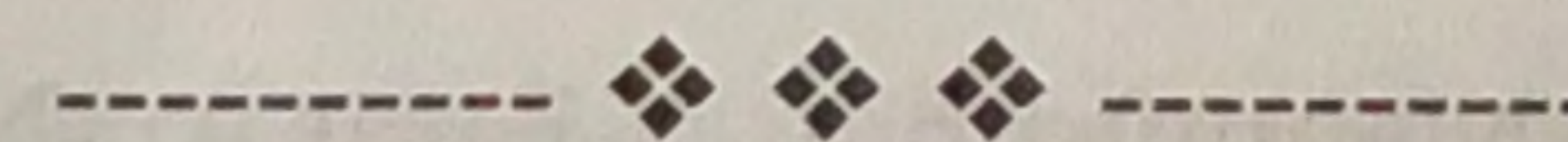
## Ishâq The Mute

Ishâq the Mute appeared during the rule of As-Saffâh, the first of the 'Abbâsi rulers who came into power in the year 132 H. Ishâq began out as a student of knowledge. He studied hard until he became well-versed in all of the Islamic sciences.

But Ishâq's heart was corrupt, and he began plotting evil and ambitions plots to gain power and fame. He moved to Asfahân and became custodian of a school, in which capacity he worked for 10 years. Upon first moving to Asfahân, he told the people there that he was a mute. He waited ten years to make his move. During that interval, he gained the respect of colleagues and other scholars.

When he finally decided that it was 'his time,' he drew everyone's attention to himself in a dramatic manner. One night, when everyone was asleep, Ishâq the Mute let out a loud scream. Everyone rushed to his relief, and it came as a huge shock to everyone that Ishâq, who they knew to be a mute, was able to let out a scream. The surprises did not end with the scream, for when they were gathered around him, he began to speak in a clear and coherent tone. He told them that, while he was sleeping, an angel came to him and informed him that he was a prophet and that he

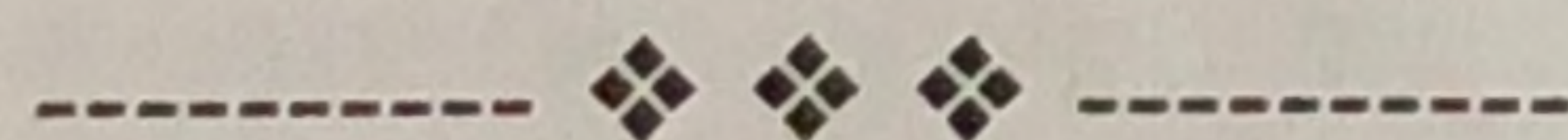
would be given his voice back as a sign of his prophethood. The false miracle he contrived was a test to the faith of many. He gained a large following, and he ruled over Basrah and 'Ammân until he, like the other false prophets before him, died a violent death.





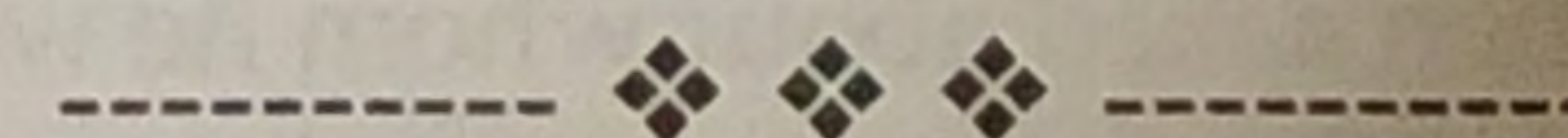
## Mahmûd An-Naisâpûri

His full name is Mahmûd bin Al-Faraj An-Naisâpûri; he appeared in Sâmarrâ, during the rule of Al-Mutawakkil. Mahmûd claimed that he was a prophet and that he was Dhul-Qarnain (the righteous man whose story is mentioned in *Sûrat Al-Kahf*, 'the Cave'). His impact was less dangerous than his predecessors, for he had only 27 followers. His evil came to an abrupt ending when he, as well as his followers, was arrested and brought before Al-Mutawakkil, who ordered that they should all be beaten. Mahmûd died as a result of the severe beating he received, and although his followers lived on after him, they spent the following years in prison.



## Hâmîm Al-Mahkasi

His full name is Abu Muhammad Hâmîm bin Al-Mahkasi. He claimed to be a prophet in the year 313 H, while living in a heavily populated area in the mountains of Ghamârah. For the many followers he gained, he legislated laws and fabricated verses he claimed came down to him through revelation. His aunt, one of his followers, was a famous soothsayer and magician; and so was his sister. In fact, many among his ancestors and progeny were known to be practitioners of magic and fortune telling. As for Hâmîm, he died during the Wars of Masmûdah.





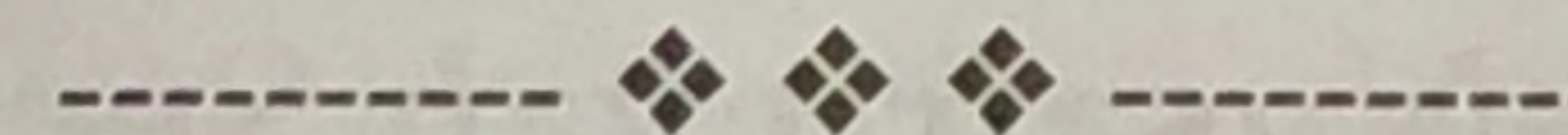
## Abu At-Tayyib Al-Mutanabbi

His full name is Abu At-Tayyib Ahmad Al-Mutanabbi, *Al-Mutanabbi* meaning a person who claims to be a prophet. He was a world-renowned poet whose poems are still read, studied, and appreciated today.

While still a child, Al-Mutanabbi claimed to be a prophet, which led to his arrest and imprisonment. While in jail, the prodigy child composed verses of poetry that touched the heart of the ruler. In those verses, Al-Mutanabbi said that punishments are supposed to be limited to adults and that, because he was a child, prayer was not even yet obligatory upon him. After making him repent for his false claim, the ruler released Al-Mutanabbi.

Throughout his later years, Al-Mutanabbi remained an enigma. Once, when asked about whom he was sent to as a prophet, he said, "(I am sent as a prophet) to the poets." When Al-Mutanabbi seemed to have recanted his previous claims, Kâfûr Al-Akhshidi promised Al-Mutanabbi that he would appoint him as governor of certain lands. But then Kâfûr noticed a trend of arrogance and self-aggrandizement in Al-Mutanabbi's poetry and decided to distance himself from him. In the end, it was Al-Mutanabbi's poetry that killed him. He wrote a verse

that aroused the ire of some of his enemies, and when he decided to flee, he was reminded of verses he wrote about his skill as a fighter. He returned to fight and was killed in the year 354 H.





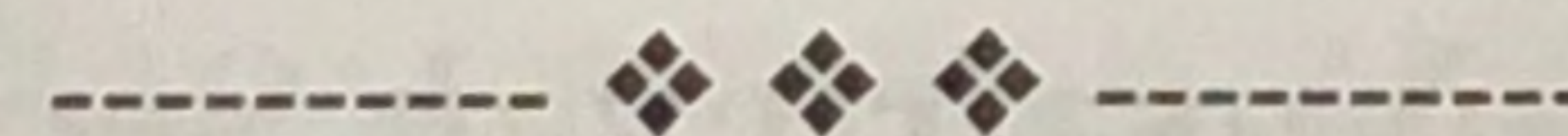
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that aroused the ire of some of his enemies, and when he decided to flee, he was reminded of verses he wrote about his skill as a fighter. He returned to fight and was killed in the year 354 H.





## Al-Husain Bin Hamdân Al-Khusaibi 'The Founder Of *An-Nusairiyyah* Sect'

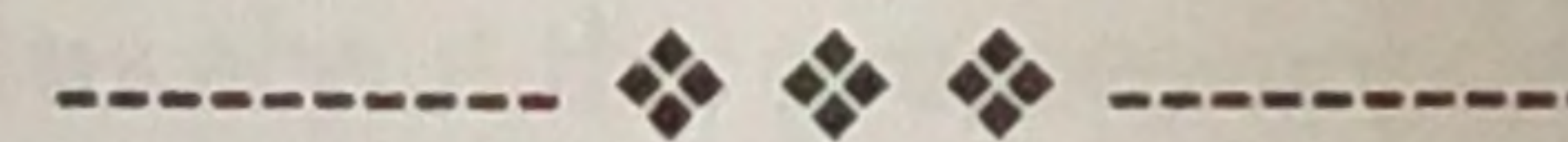
He is one of the false prophets who appeared during the latter stages of the 'Abbâsi dynasty. Born in Khasib, a village in Iraq, Al-Husain bin Hamdân grew up an adherent of the *Shi'ah* sect, at one point becoming a very extreme follower of Shiite teachings.

He first announced his claims of prophethood in the cities of Baghdad and Basrah. Faced with opposition by the then rulers, he fled to Damascus and began preaching his new sect. As a result of his doings, he was imprisoned twice, on the first occasion for a very long time, but on the second occasion for a much briefer time, for the ruler of the time, Saif Ad-Daulah, took a liking to Al-Husain. Saif appointed Al-Husain as one of his close advisors, and in return for the favor, Al-Husain wrote for him a book called *Al-Hidâyah*, a book that is in harmony with Imâmi Shiite teachings. In fact, the book has recently been published in the land of Fâras.

Al-Husain bin Hamdân was in general agreement with

*Imâmi* Shiite teachings; however, he added many of his own ideas to the sect. First, he ruled that it is permissible for a person to not perform *Hajj*. Second, he prohibited prayer except when one performs it behind one of 'Ali's descendants. Third, he forbade women from studying religion. Fourth, he legislated secret Shiite teachings that he forbade his followers from divulging to anyone else. These are some of the main additions that attest to his extremism and falsehood, but the list goes on and on.

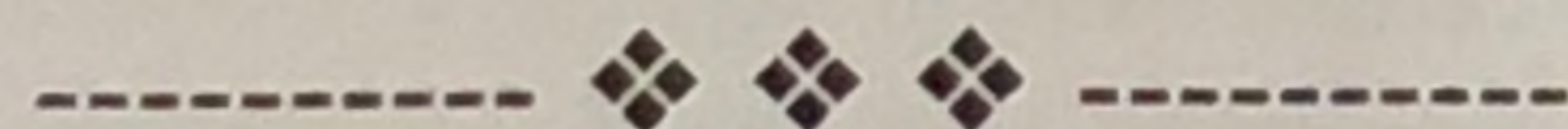
Al-Husain bin Hamdân died in Halab, but only after his sect spread wide and far. Among other places, he had followers in Damascus, Hamâ, Halab, and Iraq. Though his sect spread to many lands, he had only 300 followers when he died. Nonetheless, he does part company from previous false prophets in that his teachings did not die after he himself had died; rather, to this very day he has followers, who are known as people of the *An-Nusairiyyah* sect.





## Conclusion Of This Section

Every now and then, a false prophet appears. Only recently, a man named Mirza Ghulâm Ahmad Al-Qâdiyânî appeared in the city of Qâdiyân (near Gurdaspur in India). He claimed prophethood and he built a *Masjid* in his hometown, which he said was Al-Masjid Al-Aqsâ. He has many followers today who are called Qâdiyânîs. Mirza's grandson, Hasan bin 'Ali bin Al-Mirzâ, is the one from Iran who claimed to be a prophet. His followers are members of the *Bahâ'î* sect. The last of these liars that I have heard of is a Sudanese man named Mahmûd Muhammad Taha. Through his writings and speeches, he has misguided many people. May Allah curse such dangerous Liars.



## Widespread Corruption Among Muslims

Trustworthiness is one of the requisite qualities of a practicing Muslim. For a person to be deemed trustworthy, he must fulfill the rights that Allah ﷻ has over him, as well as the rights that Allah's slaves have over him. The Prophet's Companions ﷺ were trustworthy; fewer people from the next generation were trustworthy; and fewer still from the generation that followed, and so the situation has declined until our time, when very few trustworthy people can be found. And, no doubt, some of the future generations will be worse off than us in this regard. The Messenger of Allah ﷺ informed us about this progressive degeneration in the following *Hadith*, which is narrated by Hudhaifah ﷺ, who actually noticed a palpable decline in trustworthiness during his own lifetime.

Zaid bin Wahb reported that Hudhaifah ﷺ said, "The Messenger of Allah ﷺ mentioned two *Ahâdith* to us; I witnessed one of them and I am waiting for the other. First, he ﷺ said, 'Indeed, trustworthiness descended to the roots of men's hearts; then the Qur'ân was revealed, and they knew from the Qur'ân; and then they knew from



the *Sunnah*.' And he spoke to us about the raising of trustworthiness when he ﷺ said, 'While a man is sleeping, trustworthiness will be taken from his heart, yet a trace of it, the size of a small spot, will remain. Then he will sleep again, and it will be taken, but its trace will remain as a scar ... People will begin to buy and sell with one another, and hardly anyone will fulfill the trust. It will be said that among the children of so-and-so is a trustworthy man. And it will be said to a man, 'How wise he is, how charming he is, and how hardy he is,' but he will not have a mustard-seed amount of 'Imân in his heart.' There was a time when I didn't mind whom it was from you that I traded with: if he was Muslim, then his Islam (his religion and conscience) would prevent him from treachery; and if he was a Christian or a Jew, then the one in authority over him would prevent him (from wronging me). As for today, I would not trade except with so-and-so and with so-and-so."<sup>[1]</sup>

<sup>[1]</sup> Bukhâri (11/333), Muslim (360), At-Tirmidhi (2179), and Ibn Mâjah (4053).

## Unworthy People Will Be Entrusted With Authority

Abu Hurairah ؓ said, "While the Prophet ﷺ was in a gathering, speaking to the people, a Bedouin came and asked, 'When is the Hour?' The Messenger of Allah ﷺ continued to speak, so that some of the people said, 'He (the Prophet ﷺ) heard but disliked what he said.' Others said, 'To the contrary, he didn't hear (what the man said).'" When the Prophet ﷺ was finished speaking, he asked about the questioner.

The Bedouin said, "Here I am, O Messenger of Allah." The Prophet ﷺ said:

«فَإِنْ ضَيَّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ»

"When the trust will be lost, then wait for the Hour."

The Bedouin asked, "O Messenger of Allah, and how will it be lost?" He ﷺ said:

«إِذَا وُسِّدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ»

"When the affair (i.e., leadership) will be entrusted to those who do not deserve it, then wait for the Hour."<sup>[1]</sup>

<sup>[1]</sup> Bukhâri (1/142).



A ruler who follows his desires, and not the teachings of Islam, is an unworthy leader; so is one who calls upon his people to follow falsehood; one who appoints others who, like him, are unworthy of positions of authority; one who does not heed the advice of sincere Muslims; and any other who is unqualified and unfitted for a position of leadership. Whenever Muslims see a prevalence of unworthy leaders, they can know for certain that the trust has been lost, that the affair has been entrusted to those who do not deserve it – and that the Hour is near at hand!



## The Weakening Of The Muslim Nation

Thaubân ؓ narrated that the Messenger of Allah ﷺ said:

«يُوشِكُ أَنْ تَدَاعَى عَلَيْكُمُ الْأُمَمُ مِنْ كُلِّ أَفْقٍ كَمَا تَدَاعَى الْأَكَلَةُ إِلَى قَصْعَتِهَا»

*"Very soon the nations will call each other upon you from all horizons (i.e., from all directions), just as those who are dining call each other to their dish."*

Thaubân said, "We asked, 'O Messenger of Allah, will that be because we will be few (in number)?'" He ﷺ said:

«أَنْتُمْ كَثِيرٌ وَلَكِنْ تَكُونُونَ غُثَاءً كَغُثَاءِ السَّيْلِ، تُنْتَزَعُ الْمَهَابَةُ مِنْ قُلُوبِ عَدُوِّكُمْ وَيُجْعَلُ فِي قُلُوبِكُمُ الْوَهْنُ»

*"No, rather at that time you will be many, but you will be Ghuthâ like the Ghuthâ (scum that gathers on the surface of water) of the sea. Fear and awe (of you) will be removed from the hearts of your enemies, and Al-Wahn will be cast into your hearts."*

The Companions asked, "And what is Al-Wahn, O Messenger of Allah?" The Prophet ﷺ said:



«حُبُّ الْحَيَاةِ وَكَرَاهِيَةُ الْمَوْتِ»

"Love for the world and hatred of death."<sup>[1]</sup>

This sign is not only clear in its implications, but also it has repeatedly been witnessed throughout history. Consider what happened centuries ago, when the Tartars attacked the Muslim lands; or when the vicious atrocities of the crusades took place. More recently, in the beginning of the last century to be precise, the fall of the Islamic caliphate was a clear sign of what we are discussing here. And in the past 20 years or so, world events remind Muslims of the above mentioned *Hadith* as never before. Indeed, we belong to Allah, and indeed, to Him we are returning.



<sup>[1]</sup> Ahmad (5/278), Abu Dâwud (4297), and Abu Na'im in Al-Hilyah (1/182), and Al-Albâni declared it to be authentic in As-Sahihah (258).

## The Female Slave Will Give Birth To Her Master

One day, the Messenger of Allah ﷺ was among his Companions ﷺ when Jibril ﷺ, who came in the form of a Bedouin, approached him ﷺ and asked him about *Imân*. Further on in the narration, Jibril asked:

«قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ، قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، قَالَ: أَخْبِرْنِي عَنْ أَمَارَتِهَا، قَالَ: أَنْ تِلِدَ الْأَمَةُ رَبَّتَهَا وَأَنْ تَرَى الْخُفَاءَ الْعُرَاءَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ»

"O Messenger of Allah, when is the Hour?" He ﷺ said: "The one who is asked knows no more about this matter than the questioner." Jibril said, "Inform me about its signs." The Prophet ﷺ said, "For a female slave to give birth to her master, and for you to see the barefooted, naked, poor, shepherds of sheep competing with one another to build high buildings."<sup>[1]</sup>

In the narration of Abu Hurairah ﷺ, the Prophet ﷺ said:

<sup>[1]</sup> Muslim (93), Abu Dâwud (4695, 4696, and 4967), At-Tirmidhi (6210), An-Nisâi (8/97), and Ibn Mâjah (63).



«... وَلَكِنْ سَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا، إِذَا وَلَدَتِ الْأَمَةُ رَبَّتَهَا فَذَاكَ مِنْ أَشْرَاطِهَا وَإِذَا كَانَتِ الْعُرَاةُ الْحُقَافَةُ رُؤُوسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِهَا وَإِذَا تَطَاوَلَ رِعَاءُ الْبَهْمِ فِي الْبُنْيَانِ فَذَاكَ مِنْ أَشْرَاطِهَا»

*"... But I will speak to you about its signs. When a female slave gives birth to her master, then that is from its signs. And when the naked and poor ones become leaders over people – then that is one of its signs. And when the shepherds of beasts compete with one another to build high buildings, then that is from its signs."*

The Bedouin left, and the Prophet ﷺ said, "Bring him back to me." (When they went to get him), they didn't find anything, and so he ﷺ said, "It was Jibril, who came to teach the people about the affairs of their religion."<sup>[1]</sup>

Commenting on this *Hadith*, Ibn Rajab – may Allah have mercy on him – said:

*"The signs of the Hour that are mentioned in this Hadith have one common theme: authority will be entrusted to those who do not deserve it, which is similar to what the Prophet ﷺ said about the Hour in another Hadith – 'When the affair (i.e., leadership) will be entrusted to those who do not deserve it, then wait for the Hour.' So when naked, barefooted, poor shepherds – or in other words harsh and ignorant people – become rich and enjoy positions of leadership, to the extent that they will compete with one another in erecting high buildings, then the religious and worldly affairs of the people will*

<sup>[1]</sup> *Muslim (97).*

*become corrupted."*

As for the slave-girl giving birth to her master, An-Nawawi – may Allah have mercy on him – said:

*"Most scholars say that this refers to a time when there will be an abundance of female slaves who give birth to the children of their masters, for when a female slave gives birth to the child of her master, that child is equivalent in status to her master. This is because the master's wealth will eventually (through inheritance) be handed down to his son, who can even spend from his father's wealth during his lifetime, either by obtaining explicit permission from him to spend his money or by dint of custom (i.e., it is customary in a given society for a son to freely, though reasonably, spend from his father's wealth without having to first obtain his permission). However, another interpretation has also been put forward: that female slaves will give birth to kings; so, for example, the mother of such a king will be one of the citizens of his realm, so that he will be her master as well as the master of others."*

An-Nawawi mentioned a third view as well:

*"The affairs of people will become corrupted, to the extent that, in the end times, many female slaves that are also mothers will be bought and sold over and over again. At least one of them will be bought over and over again until her son will unwittingly purchase her..."*

In regards to the above mentioned interpretations, Shaikh 'Umar Al-Ashqar said, "All of this has already occurred.



Many owners of slaves have had children with their female slaves; and when this occurs, the children of the female slaves are, according to the *Shari'ah*, not slaves themselves. Therefore, when an example of this occurs, the female slave literally gives birth to her master. On a few of the occasions that this has occurred in the past, the child actually grew up to become king (or leader) of his people."



## An Abundance Of Women Coupled With A Paucity Of Men

Anas bin Mâlik ؓ narrated that the Messenger of Allah ﷺ said:

«إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَقِلَّ الْعِلْمُ، وَيَكْثُرَ الْجَهْلُ، وَيَفْشُو الزِّنَا، وَيُشْرَبَ الْخَمْرُ، وَيَقِلَّ الرَّجَالُ، وَيَكْثُرَ النِّسَاءُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً الْقَيْمُ الْوَاحِدُ»

"Indeed, from the signs of the Hour is that there will be little knowledge and widespread ignorance; fornication will become rampant, alcohol will be imbibed, men will decrease (in numbers), and women will be plentiful, until there remains one male guardian for every 50 women."<sup>[1]</sup>

Abu Mûsa ؓ narrated that the Messenger of Allah ﷺ said:

«لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ ثُمَّ لَا يَجِدُ أَحَدًا يَأْخُذُهَا مِنْهُ، وَيَرَى الرَّجُلُ الْوَاحِدُ يَتَّبِعُهُ أَرْبَعُونَ امْرَأَةً يَلْذَنُ بِهِ مِنْ قِلَّةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ»

<sup>[1]</sup> Bukhâri (1/178), Muslim (6660), At-Tirmidhi (2205), An-Nasâi (1/322), and Ibn Mâjah (4045).



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<sup>[1]</sup> Bukhâri (1/178), Muslim (6660), At-Tirmidhi (2205), An-Nasâi (1/322), and Ibn Mâjah (4045).



*"There will come a time upon people when a man will go around with charity gold to give away, but will find no one who will take it from him. And (one of you) will see a man being followed by forty women, all of whom will be seeking his protection, since there will be few men and plentiful women."*<sup>[1]</sup>

The meaning of the first *Hadith* is that a single man will be guardian, caretaker, and provider of 50 women. One, two, three, or four of them will be his wives; the rest will be his female relatives, such as his sisters, mother, aunts, grandmothers, and so on.

Perhaps there will be so few men because of wars that Muslims will wage not against disbelievers but against one another. Abu Mûsa Al-Ash'ari ؓ narrated that the Prophet ﷺ said:

«إِنَّ بَيْنَ يَدَيِ السَّاعَةِ الْهَرَجُ»

*"Verily, before the Hour there will be Al-Haraj."*

*"And what is Al-Harj,"* asked his Companions ؓ.

«الْقَتْلُ، إِنَّهُ لَيْسَ بِقَتْلِكُمُ الْمُشْرِكِينَ، وَلَكِنْ قَتْلُ بَعْضِكُمْ بَعْضًا، حَتَّى يَقْتُلَ الرَّجُلُ جَارَهُ، وَيَقْتُلَ أَخَاهُ وَيَقْتُلَ عَمَّهُ وَيَقْتُلَ ابْنَ عَمِّهِ»

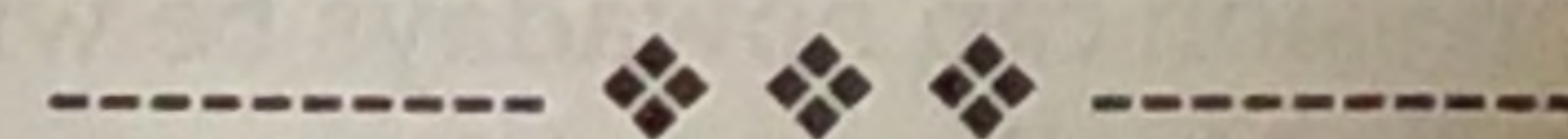
*"Killing: Indeed, it will not be fighting and killing between you and the polytheists; to the contrary, you will be fighting one another, to the degree that a man will kill his neighbor, his brother, his uncle, and his cousin."*

*"Will we not have our minds (intact) during those times?"* asked his Companions ؓ. The Prophet ﷺ answered:

<sup>[1]</sup> Bukhârî (3/281) and Muslim (2301).

«إِنَّهُ لَتُتْرَعُ عُقُولُ أَهْلِ ذَلِكَ الزَّمَانِ، وَيَخْلُفُ لَهُ هَبَاءٌ مِنَ النَّاسِ يَحْسِبُ أَكْثَرُهُمْ أَنَّهُمْ عَلَى شَيْءٍ وَلَيْسُوا عَلَى شَيْءٍ»

*"Verily, the minds of the people of those times will be removed. It (that time) will leave behind the Habâ of people (Habâ literally means dust specks; in this context, it means: the scum of mankind). Most of them will think that they are upon something (i.e., that they are following what is right), but they will, in fact, be upon nothing."*<sup>[1]</sup>



<sup>[1]</sup> Ahmad (4/392, 406, 414) and Ibn Mâjah (3959). And in *As-Sahihah* (1682), Al-Albâni declared it to be authentic (1682).



## Tyranny And Oppression

In the end times, the very persons whose job it is to provide security for the people will terrorize and torture them. They will strike the backs of people with their whips, or with other instruments that are similar to whips. Such oppression can nowadays be witnessed on a widespread scale in Muslim countries.

Abu Hurairah رضي الله عنه reported the following narration from the Prophet ﷺ:

«صِنْفَانِ مِنَ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيلَاتٌ مَائِلَاتٌ، رُؤُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ، لَا يَدْخُلْنَ الْجَنَّةَ، وَلَا يَجِدْنَ رِيحَهَا، وَإِنْ رِيحَهَا لِيُوجِدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا»

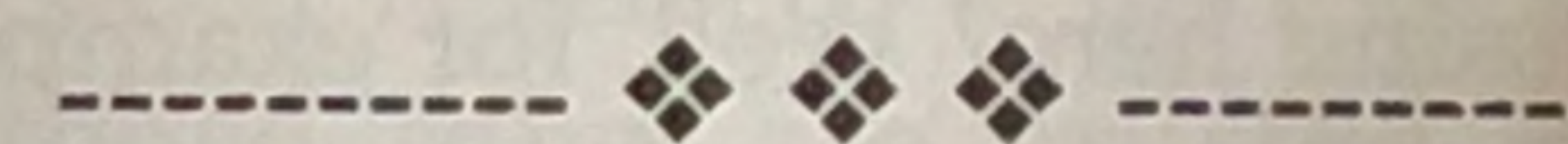
*"There are two kinds of people of the Hell-fire that I have not yet seen: a people who will have with them whips that are like the tails of cows, and they will strike people with them; and women who are dressed yet naked (at the same time), who will walk with a strut, swinging their heads (as they are walking). Their heads will be like the humps of leaning camels (the word Bukht is used here: camels that have long necks) – they will not enter Paradise, nor will*

*they smell it, and the smell of it can be perceived from such and such distance.*"<sup>[1]</sup>

Abu Umâmah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

«يَكُونُ فِي آخِرِ الزَّمَانِ رِجَالٌ مَعَهُمْ سِيَاطٌ كَأَنَّهَا أَذْنَابُ الْبَقَرِ، يَغْدُونَ فِي سَخَطِ اللَّهِ وَيَرْوَحُونَ فِي غَضَبِهِ»

*"During the end times, there will men who will have with them whips that are like the tails of cows. They will go forth in the morning with Allah's wrath (upon them), and they will go forth (in the early day) with His anger (upon them)."*<sup>[2]</sup>



<sup>[1]</sup> Muslim (5478, 7054).

<sup>[2]</sup> Ahmad (5/250), Al-Hâkim (4/436), and At-Tabarâni in Al-Kabir (8000). In As-Sahihah (1893), Al-Albâni declared it to be authentic.



## A Sharp Decline In Manners

Throughout the centuries, a prevalence of corruption and moral turpitude in society has been a clear sign that a nation's ultimate demise is imminent. Therefore, when we see corruption on a widespread scale in a Muslim country, we can know for certain that that country's end is near at hand. What are some examples of the corruption that we are discussing here? Well, for example, liars will be trusted, and truthful people will be accused of lying; treacherous people will be entrusted with the wealth and honor of others, whereas trustworthy people will be accused of treachery; and the most foolish of people will be permitted to speak on important issues – and they will succeed only in leading their people astray.

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

«قَبْلَ السَّاعَةِ سِنُونَ خَدَاعَةٍ يُكَذَّبُ فِيهَا الصَّادِقُ وَيُصَدَّقُ فِيهَا  
الْكَذُوبُ، وَيَخُونُ فِيهَا الْأَمِينُ، وَيُؤْتَمَنُ فِيهَا الْخَائِنُ وَيَنْطِقُ فِيهَا  
الرُّؤْيِضَةُ»

*"Indeed, before the Hour there are deceptive years – the truthful one will not be believed, the liar will be believed,*

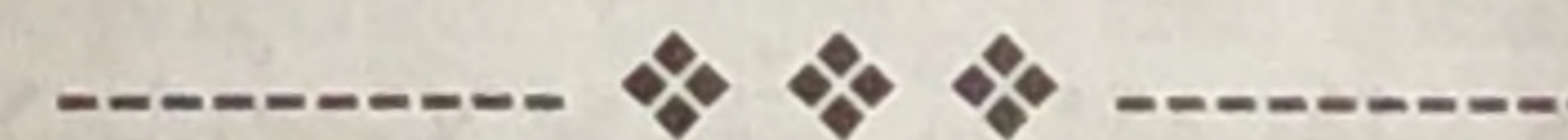
*the trustworthy one will be accused of betrayal, the treacherous one will be trusted, and the Ruwaibidah will speak."*

It was said, "And what is the Ruwaibidah?" He ﷺ said:

«الرَّجُلُ التَّافِيهِ يَتَكَلَّمُ فِي أَمْرِ الْعَامَّةِ»

*"The man who is Tâfaih (insignificant, stupid, etc.), he will speak on the affairs of the general public (he will be trusted to rule and he will speak in the name of the people)."*<sup>[1]</sup>

The occurrences that are mentioned in this *Hadith* are all too palpable in our societies today. The worst among us lead, and the most foolish among us have a voice in matters of concern to everyone. All standards of right and wrong have been reversed. If an evil practice is being discussed, those who are trusted use words like 'progressive' or 'modern' to describe that practice. But if an Islamic practice is being discussed, they will use a word like 'backwards.' To be sure, we are living during difficult times, times wherein all of the above mentioned prophecies are coming true. And there is neither might nor power except with Allah ﷻ.



<sup>[1]</sup> Ahmad (2/291), Ibn Mâjah (4042), and Al-Hâkim (4/465). In *As-Sahihah* (1787), Al-Albâni declared that it is an authentic *Hadith*.



## A Decrease In Knowledge And A Preponderance Of Ignorance

'Ubaidullah and Abu Mûsa رضي الله عنه narrated that the Messenger of Allah ﷺ said:

«إِنَّ بَيْنَ يَدَيِ السَّاعَةِ أَيَّامًا يُرْفَعُ فِيهَا الْعِلْمُ وَيَنْزِلُ فِيهَا الْجَهْلُ وَيَكْثُرُ فِيهَا الْهَرْجُ، وَالْهَرْجُ: الْقَتْلُ»

*"Indeed, before the Hour are days during which knowledge will be raised, ignorance will descend (and become widespread), and Al-Haraj will increase in frequency (i.e., it will become widespread). And Al-Haraj is killing."*<sup>[1]</sup>

Hudhaifah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

«يَذْرُسُ الْإِسْلَامُ كَمَا يَذْرُسُ وَشْيُ الثَّوْبِ، حَتَّى لَا يُدْرَى مَا صِيَامٌ وَلَا صَلَاةٌ وَلَا نُسُكٌ وَلَا صَدَقَةٌ، وَلَيْسَرَى عَلَى كِتَابِ اللَّهِ عَزَّ وَجَلَّ فِي لَيْلَةٍ فَلَا يَبْقَى فِي الْأَرْضِ مِنْهُ آيَةٌ، وَتَبْقَى طَوَائِفُ مِنَ النَّاسِ، الشَّيْخُ الْكَبِيرُ وَالْعَجُوزُ، يَقُولُونَ: أَذْرَكْنَا آبَاءَنَا عَلَى هَذِهِ الْكَلِمَةِ:

<sup>[1]</sup> Bukhâri (13/13, 14), Muslim (6662), At-Tirmidhi (2200), and Ibn Mâjah (4050, 4051).

لَا إِلَهَ إِلَّا اللَّهُ فَتَحُنُ نَقُولَهَا»

*"Islam will depart (i.e., knowledge will depart and become lost, and all of its remnants will be erased) just as the embroidery of a garment becomes obliterated (with the passage of time), until it will not be known what fasting is; nor what prayer, Nusuk (generally speaking, acts of worship and obedience), and charity are. In a single night, the Book of Allah, Azza wa Jall (Allah, the Possessor of might and majesty) will leave, so that not a single verse of it remains on earth. But groups of people will remain. The old man and old women will say, 'We were around when our parents said this phrase: None has the right to be worshipped but Allah. And so we (too) say it.'"*<sup>[1]</sup>

Ibn Kathir, may Allah have mercy on him, said, "This proves that knowledge will be taken from the people near the end of this world, a time when, in the *Masâhif* and breasts of men, forgetfulness will flow over the Qur'ân. And people will remain without knowledge. The aged man and woman will say that they were around when people would say: *Lâ ilâha illallâh*, and they will say it seeking closeness to Allah ﷻ by it. It will benefit them even though they do not otherwise have good deeds or beneficial knowledge. Perhaps the meaning of "it will save them from the Hell-fire" is that their saying the phrase of *Tawhid* will save them from entering the Hell-

<sup>[1]</sup> Ibn Mâjah (4049) and Al-Hâkim (4/473); the latter of the two said, "It is authentic and fulfills the conditions of Muslim." Adh-Dhahabi concurred with Al-Hâkim in his assessment of the *Hadith*. Also, Al-Albâni declared it to be authentic in *As-Sahihah* (82).



fire altogether; in that case, the only obligation upon them is to say it, since they are not required to do deeds. And Allah ﷻ knows best. But perhaps Hudhaifah's statement means that they are saved from the Fire after first having to enter it; so the implications of this hadeeth may be the intended meaning of the following *Qudsi Hadith*: "By My Greatness and Exaltedness, I will remove from the Hell-fire whoever says on any day from time: *Lâ ilâha illallâh*, (none has the right to be worshipped but Allah)." But still, this last *Hadith* might be referring to another group of people. We will study this in more detail when discussing the levels of intercession. What is important to note here is that knowledge will be raised at the end of time and ignorance will become rampant. In the aforesaid *Hadith* we are told that ignorance will descend, which means that people will be inspired by it, and that is from forsakenness, which we seek refuge from with Allah ﷻ. The said state of affairs will continue as people increase in ignorance and misguidance, until life on this world ends. This we are informed of in the *Hadith* of the Prophet ﷺ, "The Hour will not arrive upon anyone who says, 'Allah, Allah,' and it will not arrive except upon the most evil of people."



## Knowledge Will Be Removed From Earth Through The Death Of The Scholars

'Abdullah bin 'Amr ﷺ reported that the Messenger of Allah ﷺ said:

«إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ وَلَكِنْ يَقْبِضُ الْعِلْمَ بِمَوْتِ الْعُلَمَاءِ، حَتَّىٰ إِنَّهُ إِذَا لَمْ يَبْقَ عَالِمٌ اتَّخَذَ النَّاسُ رُؤُوسًا جُهَالًا فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا»

"Verily, Allah ﷻ does not seize knowledge by force, taking it forcefully from the people; instead, He ﷻ takes away knowledge by the death of the scholars, until their remains no scholar. The people will take ignorant leaders, who will be asked, and who will rule without knowledge. They are misguided and they will misguide others."<sup>[1]</sup>

In another narration, Abu Umâmah Al-Bâhili ﷺ said, "Once during the farewell pilgrimage, the Messenger of Allah ﷺ stood up (to speak). At the time, he was riding with Al-Fadl bin 'Abbâs sitting behind him on an Adam (a

<sup>[1]</sup> Bukhâri (1/194), Muslim (6670), and Ibn Mâjah (52).



color that is somewhere between white and black) camel. He ﷺ said:

«يَا أَيُّهَا النَّاسُ خُذُوا مِنَ الْعِلْمِ قَبْلَ أَنْ يُقْبَضَ وَقَبْلَ أَنْ يُرْفَعَ»

*'O people, take from knowledge before it is seized and before it is removed.'*

Before that time, Allah ﷻ had already revealed this verse:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ بُدِّ لَكُمْ تَسْأَلُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدِّ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ۝١١﴾

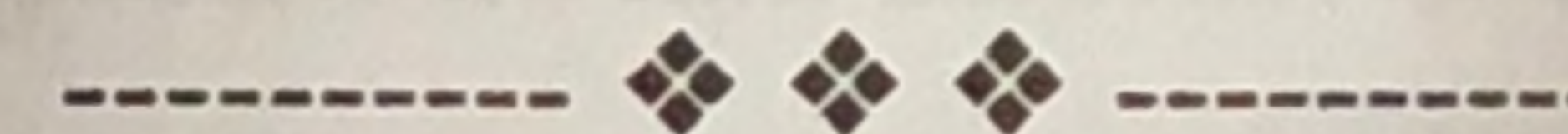
*"O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ân is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most-Forbearing."*<sup>[1]</sup>

Abu Umâmah ؓ went on to say, "We would often remember this Verse when we had questions. When Allah ﷻ revealed this Verse to His Prophet ﷺ, we would often avoid asking questions. So (on this particular occasion) we went to a Bedouin, paid him with a garment ... and told him to ask the Prophet ﷺ (the question that we wanted to ask). He said, 'O Prophet of Allah, how will knowledge be raised from us, when in our midst are Al-Masâhif (here, referring to the Qur'ân). We have indeed learned what is in the Qur'ân, and we have taught that (knowledge) to our wives, our children, and our servants.' The Prophet ﷺ lifted his head, and his face became filled with the redness of anger. He ﷺ then said:

<sup>[1]</sup> Qur'ân 5: 101

«أَيُّ ثِكَلَتِكَ أُمُّكَ هَذِهِ الْيَهُودُ وَالنَّصَارَى بَيْنَ أَظْهُرِهِمُ الْمَصَاحِفُ لَمْ يُضْبِحُوا يَتَعَلَّقُوا بِحَرْفٍ مِمَّا جَاءَتْهُمْ بِهِ أَنْبِيَائُهُمْ أَلَا وَإِنَّ مِنْ ذِهَابِ الْعِلْمِ أَنْ يَذْهَبَ حَمَلَتُهُ ثَلَاثَ مَرَّاتٍ»

*"May your mother be bereft of you! These are the Jews and Christians, and the scriptures are in their midst; yet they no longer adhere to a (single) letter from that which was revealed to their Prophets. Lo! Verily, from the departure of knowledge is for its bearers to depart." He ﷺ repeated this three times.*<sup>[1]</sup>



<sup>[1]</sup> Ahmad (5/266), Ad-Dârimi (140), and At-Tabarâni in Al-Kabir; the chain of the narration is Hasan (acceptable).



## The Spread Of Trade; Giving Greetings Of Peace Only To Acquaintances, And Cutting Off Ties Of Family Relations

'Amr bin Tha'lab ؓ narrated that the Messenger of Allah ﷺ said:

«إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَفْشُوَ الْمَالُ وَيَكْثُرَ وَتَفْشُوَ التَّجَارَةُ وَيَظْهَرَ الْعِلْمُ وَيَبِيعَ الرَّجُلُ الْبَيْعَ فَيَقُولُ: لَا، حَتَّى أَسْتَأْمِرَ تَاجِرَ بَنِي فُلَانٍ وَيُلْتَمَسَ فِي الْحَيِّ الْعَظِيمِ الْكَاتِبُ فَلَا يُوجَدُ»

*"Verily, these are from the signs of the Hour: Wealth will spread and increase; trade will spread; knowledge will be raised; and a man will sell something but will say, 'No, (wait) until I consult the businessman of such and such clan; he will search for a Kâtib (one who, not desiring to take wrongfully from the wealth of others, knows how to justly write a contract for a business transaction) in a large district, but none will be found.'"*<sup>[1]</sup>

<sup>[1]</sup> An-Nasâi (7/244) and ruled to be authentic by Al-Albâni in *Sahih Sunan An-Nasâi* (3/929).

'Abdullah bin Mas'ûd ؓ narrated that the Messenger of Allah ﷺ said:

«إِنَّ بَيْنَ يَدَيِ السَّاعَةِ تَسْلِيمَ الْخَاصَّةِ، وَفُشُوَ التَّجَارَةِ، حَتَّى تُعَيَّنَ الْمَرْأَةُ زَوْجَهَا عَلَى التَّجَارَةِ وَقَطَعَ الْأَرْحَامَ وَشَهَادَةَ الزُّورِ وَكِتْمَانَ شَهَادَةِ الْحَقِّ وَظُهُورَ الْقَلَمِ»

*"Verily, these (events) will occur before the Hour: greetings of peace will be extended only to specific (people); trade will spread, to the extent that a woman will help her husband in his business; ties of family relations will be cut off; false testimony (i.e., false testimony will be given on a widespread scale); truthful testimony will be kept hidden; and the pen (i.e., writing) will become widespread."*<sup>[1]</sup>

*"Greetings of peace will be extended only to specific people":* This means that a Muslim will greet only those Muslims that he knows. In a similarly worded narration, Ibn Mas'ûd ؓ narrated that the Messenger of Allah ﷺ said:

«إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ إِذَا كَانَتِ التَّحِيَّةُ عَلَى الْمَعْرِفَةِ»

*"Verily, one of the signs of the Hour is that greetings will be extended to acquaintances only."*<sup>[2]</sup>

What the Prophet ﷺ informed us about in this narration has occurred in the past, but perhaps never on so wide a

<sup>[1]</sup> Ahmad (1/407, 408) and declared to be authentic by Al-Albâni in *As-Sahihah* (647).

<sup>[2]</sup> Ahmad (1/387) and declared to be authentic by Al-Albâni in *As-Sahihah* (648).



scale as in the present. One needs only go to the *Masjid* or to any other gathering place to notice this phenomenon. If one passes by his Muslim brother, he looks him in the face to see whether he knows him. If he does, he will greet him; otherwise, he won't. Similarly, if a Muslim sees two people in the *Masjid*, and if he knows only one of them, he will go up to the one he knows in order to greet him and ignore the other as if he doesn't exist. Of course, not every Muslim does this, but to be sure, this is a widespread phenomenon. Not all of the signs of the Hour are evil events or practices; for example, that the Mahdi will appear is a very good and positive sign. Nonetheless most of the signs of the hour are evil events or practices, and as such, we must strive to avoid causing those events or perpetrating those practices. So in the context of our discussion here, we should make it a point to greet both those Muslims we know and those Muslims we do not know. Indeed, we belong to Allah ﷻ, and to Him we are returning.



## Wishing For Death

Abu Hurairah ؓ narrated that he heard the Messenger of Allah ﷺ say:

«لَا تَقُومُ السَّاعَةُ حَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ: يَا لَيْتَنِي مَكَانَهُ»

*"The Hour will not arrive until a man passes by the grave of another man and says, 'Would that I were in his place.'"*<sup>[1]</sup>

Abu Hurairah ؓ also narrated that the Messenger of Allah ﷺ said:

«وَالَّذِي نَفْسِي بِيَدِهِ لَا تَذْهَبُ الدُّنْيَا حَتَّى يَمُرَّ الرَّجُلُ عَلَى الْقَبْرِ فَيَتَمَرَّغُ عَلَيْهِ وَيَقُولُ: يَا لَيْتَنِي كُنْتُ مَكَانَ صَاحِبِ هَذَا الْقَبْرِ وَلَيْسَ بِهِ الدِّينُ إِلَّا الْبَلَاءُ»

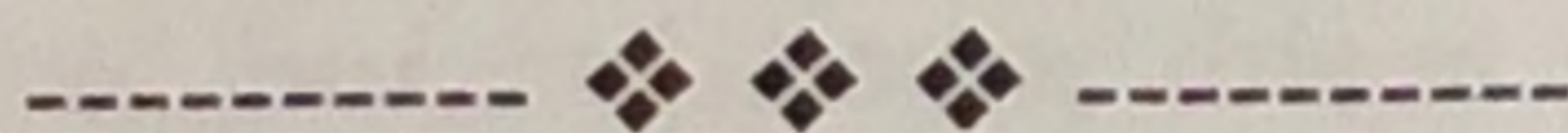
*"By the One Who has my soul in His hand, the world will not depart until a man passes by a grave and then rolls over it, all the while saying, 'Would that I was in the place of the person in this grave.' And he will have no debt (to pay) except for affliction."*<sup>[2]</sup>

<sup>[1]</sup> Bukhâri (13/74) and Muslim (7161).

<sup>[2]</sup> Muslim (7162) and Ibn Mâjah (4037).



"And he will have no debt (to pay) except for affliction," means: What makes him desirous of death is not fear that is prompted by the looming consequences of an unpaid debt; rather, he longs to die simply because of the great afflictions and trials that he is experiencing.



## People Competing To Build Nicer Mosques

Anas bin Mâlik ؓ narrated that the Prophet ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ»

*"The Hour will not come until people vie with one another regarding mosques (perhaps meaning that they will vie with another in building beautiful mosques of extravagant designs - and Allah knows best)."*<sup>[1]</sup>

As-San'âni said, "This *Hadith* is one of the signs of prophethood (in that it is one of many prophecies that have come true; and the rest are yet to come). The vying referred to in this hadeeth can be done through either speech or deed. As for the former, one can say, "My *Masjid* is better than yours. Its edifice is higher, and it is adorned more beautifully than your *Masjid* is." And as for the latter, each of two vying parties tries to build his *Masjid* more beautifully, or rather more extravagantly,

<sup>[1]</sup> Abu Dâwud (449), An-Nasâi (2/32), Ibn Mâjah (739), Ibn Hibbân (308 - Al-Mawârid), and Al-Baghawi in *Sharhus-Sunnah* (464); and declared to be authentic by AL-Albâni in *Sahih Al-Jâmi'* (7298), as well as by Al-Baghawi in *Sharhus-Sunnah* (2/350).



than the other. This *Hadith* clearly indicates that it is disliked in Islam for one to be extravagant or excessive when building and adorning a mosque; and also that doing so is from the signs of the Hour. The *Hadith* also alludes to the fact that what Allah ﷻ loves from us when we build mosques and enter them, is obedience, and nothing otherwise."

Commenting on the same *Hadith*, the eminent scholar Ibn Rislân said, "This *Hadith* contains a clear miracle, for the Prophet ﷺ accurately prophesized events that were to take place after his time. For indeed, during the eras of kings and sultans, many mosques have been extravagantly built, excessively adorned, and all this for the purposes of showing off and competing with others." Al-Manâwi likened the practice of excessive carvings and adornments in mosques to how Christians and Jews build and adorn their churches and synagogues.

Ibn 'Abbâs ؓ narrated that the Messenger of Allah ﷺ said:

«مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ»

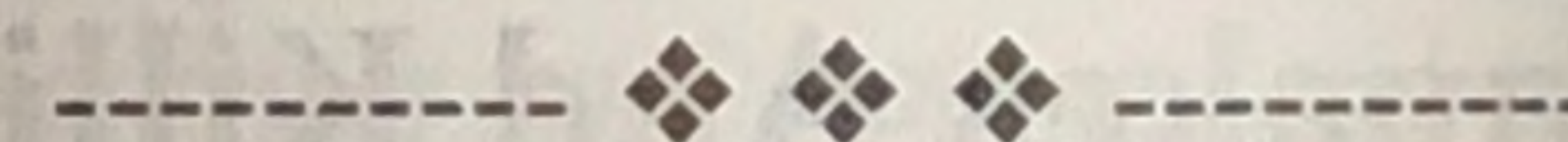
"I have not been commanded to raise high the edifices of mosques."

And Ibn 'Abbâs ؓ himself said, "You will indeed adorn them (mosques) just as the Jews and Christians have adorned [them (i.e., churches and synagogues)]."<sup>[1]</sup>

That the Prophet ﷺ said, "I have not been commanded,"

<sup>[1]</sup> Abu Dâwud (448), Ibn Hibbân (1615), and Al-Baghawi in *Sharhus-Sunnah* (2/348); and declared to be authentic by Al-Albâni in *Sahih Al-Jâmi'* (5426) and Al-Arnaût in *Sharhus-Sunnah*.

in the above mentioned *Hadith* shows that it is not a good thing to raise high the edifices of mosques; for had doing so been a good thing, Allah ﷻ would have ordered the Prophet ﷺ to do so. Commenting on the same *Hadith*, Al-Manâwi said, "This means: I have not been ordered to raise high the edifices of mosques, for doing so would lead to excessive adornment, which is from the practices of the People of the Book." And As-San'âni said, "The *Hadith* clearly points to *Al-Karâhah* (dislike) or even to an outright prohibition. Ibn 'Abbâs ؓ said, 'Just as the Jews and Christians have adorned [them (i.e., churches and synagogues)],' and it is forbidden to imitate them. Furthermore, the purpose of building structures for mosques is to protect people (worshippers) from hot and cold weather. And finally, adornment inside of a mosque will distract people from *Al-Khushû'* (to have a presence of heart and mind during worship), which is the soul of the body of worship."



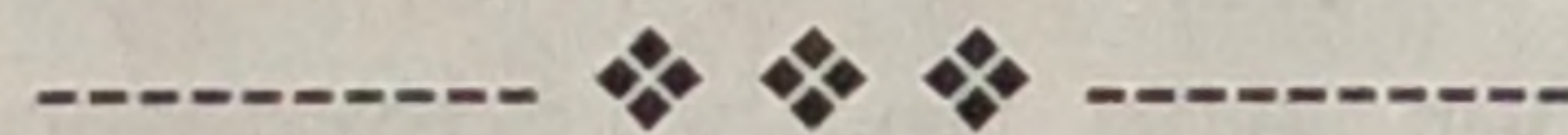


## The Decoration Of Houses

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى يَبْنِيَ النَّاسُ بُيُوتًا يُوشُونَهَا وَشِي الْمَرَا حِيلِ»

*"The Hour will not arrive until people will build houses and decorate them just as garments are embroidered." [1]*



## The Converging Of Time As Well As The Frequent Occurrences Of Earthquakes And Killings

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى يَقْبُضَ الْعِلْمُ وَتَكْثُرَ الزَّلَازِلُ وَيَتَقَارَبَ الزَّمَانُ وَتَظْهَرَ الْفِتْنُ وَيَكْثُرَ الْهَرْجُ - وَهُوَ الْقَتْلُ الْقَتْلُ - حَتَّى يَكْثُرَ فِيكُمْ الْمَالُ فَيَفِيضُ»

[1] Bukhâri in *Al-Adab Al-Mufrad* (777) and declared to be authentic by Al-Albâni in *As-Sahihah* (279).

*"The Hour will not come to pass until knowledge will be seized, earthquakes occur frequently, time converges (scholars have different opinions about this saying. Some understand it literally, others say it points to the nearness of the Day of Resurrection, and yet others say it means that people will not be blessed in their time, and so day and night will go by quickly for them), tribulations become widespread, and Al-Haraj occurs often - and it (Al-Haraj) is much killing; and not until wealth increases and flows among you." [1]*

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said:

«يَتَقَارَبُ الزَّمَانُ، وَيُنْقَصُ الْعَمَلُ، وَيُلْقَى الشُّحُّ، وَتَظْهَرُ الْفِتْنُ، وَيَكْثُرُ الْهَرْجُ»

*"Time will converge (scholars have different opinions about this saying. Some understand it literally, others say it points to the nearness of the Day of Resurrection, and yet others say it means that people will not be blessed in their time, and so day and night will go by quickly for them); knowledge will decrease; miserliness and avarice will remain; trials will appear; and Al-Haraj will increase."*

The Companions رضي الله عنهم asked, "O Messenger of Allah, and what is it?" He ﷺ said:

«الْقَتْلُ الْقَتْلُ»

*"Killing, killing." [2]*

[1] Bukhâri (2/521).

[2] Bukhâri (2332).



"Time will converge" is explained in another *Hadith*, in which the Prophet ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى يَتَقَارَبَ الزَّمَانُ فَتَكُونَ السَّنَةُ كَالشَّهْرِ وَالشَّهْرُ كَالْجُمُعَةِ وَالْجُمُعَةُ كَالْيَوْمِ وَيَكُونُ الْيَوْمُ كَالسَّاعَةِ وَتَكُونُ السَّاعَةُ كَاخْتِرَاقِ السَّعْفَةِ»

*"The Hour will not come to pass until time converges, so that a year becomes like a month, a month becomes like a week, a week becomes like a day, a day becomes like an hour, and an hour becomes like the burning of a palm leaf."*<sup>[1]</sup>

Al-Hâfiz bin Hajar said, "The implications of this *Hadith* are palpably felt during our times. Days pass by quicker than in the previous generation ... What this means is that blessings have been removed from everything, even from time, and this is one of the signs that point to the nearness of the Hour." We must remember that it was centuries ago that Al-Hâfiz bin Hajar said this; the situation now is even much worse, for most people are not blessed in their time. As for an increase in the frequency of earthquakes, at least the early stage of this phenomenon is occurring during our times. In the last ten years or so, many serious earthquakes have taken place; one of the most violent of these was an earthquake that resulted in the death of thousands in Iran. Indeed, there is neither might nor power except with Allah. And indeed, we belong to Allah, and to Him we are returning."

<sup>[1]</sup> *At-Tirmidhi* (2232) and *Ahmad* (2/538, 538), and declared to be authentic by Al-Albâni in *Sahih Sunan At-Tirmidhi* (2/272).

## Abundant Rainfall

Abu Hurairah ؓ narrated that the Messenger of Allah ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى يُمَطَّرَ النَّاسُ مَطَرًا لَا يَكُنُ مِنْهُ بَيْتٌ الْمَدَرِ وَلَا تَكُنُ مِنْهُ إِلَّا بَيْتُ الشَّعْرِ»

*"The Hour will not come to pass until the sky will give rain, from which no house made of dry clay will be shielded and from which no house will be shielded except for houses made of hair."*<sup>[1]</sup>

Anas ؓ narrated that the Messenger of Allah ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ اللَّهُ اللَّهُ، وَحَتَّى يُمَطَّرَ النَّاسُ مَطَرًا وَلَا تُنْبِتُ الْأَرْضُ، وَحَتَّى يَكُونَ لِلْخَمْسِينَ امْرَأَةً الْقِيَمُ الْوَاحِدُ»

*"The Hour will not come to pass until, 'Allah, Allah,' will no longer be said on earth; until abundant rain will come down upon people, though nothing will grow on earth; and until for every 50 women there will be a single male guardian."*<sup>[2]</sup>

<sup>[1]</sup> *Ahmad* (2/262) and declared to be authentic by Ahmad Shâkir in his commentary on *Al-Musnad* (13/291).

<sup>[2]</sup> In *Al-Majma'* (7/331), Al-Haithami said, "Reported by Al-Bazzâr and its men (i.e., its narrators) are the men (i.e., are narrators) of *As-Sahih*."



## The Nearness Of Markets

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

«يُوشِكُ أَنْ تَقُومَ السَّاعَةُ حَتَّى يُقْبَضَ الْعِلْمُ وَتَظْهَرَ الْفِتْنُ وَيَكْثُرَ الْكَذِبُ، وَيَتَقَارَبَ الزَّمَانُ وَتَتَقَارَبَ الْأَسْوَاقُ، وَيَكْثُرَ الْهَرْجُ»

*"The Hour will not come to pass until tribulations become widespread, lying increases, marketplaces come near to one another, time converges, and Al-Haraj occurs frequently."*

Someone asked, "And what is Al-Haraj?" The Prophet ﷺ said, "Killing."<sup>[1]</sup>

<sup>[1]</sup> Ahmad (2/519) and Ibn Hibbân (6718), and declared authentic by Al-Arnaût in *Al-Ihsân* (15/114).

## The Importing Of Many Non-Muslim Servants

Khaulah bint Qais رضي الله عنها narrated that the Prophet ﷺ said:

«إِذَا مَشَتْ أُمَّتِي الْمُطَيْطِيَاءُ وَخَدَمَتْهُمْ فَارِسُ وَالرُّومُ، سُلِّطَ بَعْضُهُمْ عَلَى بَعْضٍ»

*"When (the people of) my nation walk Al-Mutaitâ (with a strut, and with arms extended) and they are served by Fâris and Rome, they will be given a free hand against one another."<sup>[1]</sup>*

These days, there are large numbers of foreign servants working in the Gulf region, servants who, more often than not, are a source of trials and temptations.

<sup>[1]</sup> At-Tirmidhi (2261), Ibn Al-Mubâarak in *Az-Zuhd* (187), Ibn Hibbân (6716), and others. Al-Albâni declared it to be authentic in *As-Sahihah* (956), and so did Al-Arnaût in *Al-Ihsân* (15/112).



## The Nearness Of Markets

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

«يُوشِكُ أَنْ تَقُومَ السَّاعَةُ حَتَّى يُقْبَضَ الْعِلْمُ وَتَظْهَرَ الْفِتْنُ وَيَكْثُرَ الْكَذِبُ، وَيَتَقَارَبَ الزَّمَانُ وَتَتَقَارَبَ الْأَسْوَاقُ، وَيَكْثُرَ الْهَرْجُ»

*"The Hour will not come to pass until tribulations become widespread, lying increases, marketplaces come near to one another, time converges, and Al-Haraj occurs frequently."*

Someone asked, "And what is Al-Haraj?" The Prophet ﷺ said, "Killing."<sup>[1]</sup>



<sup>[1]</sup> Ahmad (2/519) and Ibn Hibbân (6718), and declared authentic by Al-Arnaût in *Al-Ihsân* (15/114).

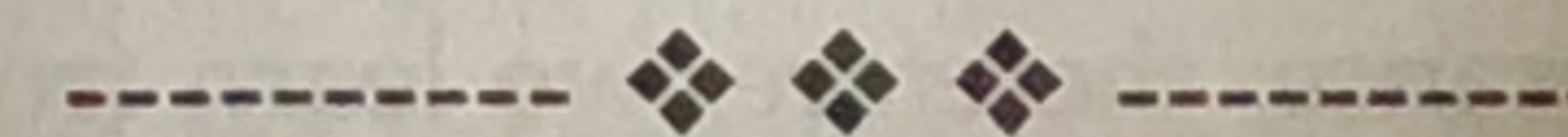
## The Importing Of Many Non-Muslim Servants

Khaulah bint Qais رضي الله عنها narrated that the Prophet ﷺ said:

«إِذَا مَشَتْ أُمَّتِي الْمُطَيْطِيَاءُ وَخَدَمَتْهُمْ فَارِسُ وَالرُّومُ، سُلِّطَ بَعْضُهُمْ عَلَى بَعْضٍ»

*"When (the people of) my nation walk Al-Mutaitâ (with a strut, and with arms extended) and they are served by Fâris and Rome, they will be given a free hand against one another."<sup>[1]</sup>*

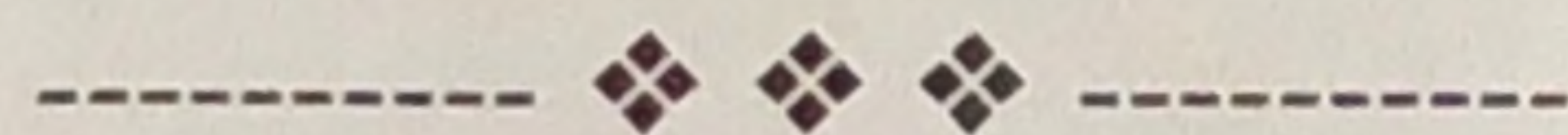
These days, there are large numbers of foreign servants working in the Gulf region, servants who, more often than not, are a source of trials and temptations.



<sup>[1]</sup> At-Tirmidhi (2261), Ibn Al-Mubâarak in *Az-Zuhd* (187), Ibn Hibbân (6716), and others. Al-Albâni declared it to be authentic in *As-Sahihah* (956), and so did Al-Arnaût in *Al-Ihsân* (15/112).



### Third: The Signs That Have Yet To Occur



### Some People will Apostatize And Return to the Worship of Idols

Abu Hurairah رضي الله عنه narrated that he heard the Messenger of Allah ﷺ say:

«لَا تَقُومُ السَّاعَةُ حَتَّى تَضْطَرَّ أَلْيَاثُ نِسَاءِ دَوْسٍ عَلَى ذِي الْخَلَصَةِ»

*"The Hour will not arrive until the buttocks of women from Daus (name of a tribe) will strike over Dhul-Khalasah."*<sup>[1]</sup>

Dhul-Khalasah was a false idol that they used to worship in the days of ignorance; therefore, we learn from this Hadith that they will return to worshipping and glorifying idols.

In the Hadith, "strike over," means that they will strike one another with their buttocks over Dhul-Khalasah. However, Ibn At-Tin offered a different view when he said, "It

<sup>[1]</sup> Bukhâri (13/76), Muslim (7158), Ahmad (2/271), and Ibn Hibbân (6749).

informs us that, in various lands, women from Daus will climb riding animals and head towards the said idol. This is what is meant by 'the buttocks of women from Daus will strike...' Al-Hâfiz Ibn Hajar said, "It is possible that what is meant here is that they will become so crowded that they will strike one another with their backsides as they walk around the aforementioned idol." And An-Nawawi said, "This means that they will disbelieve and return to the worship and glorification of idols."

'Aishah رضي الله عنها narrated that she heard the Messenger of Allah ﷺ say:

«لَا يَذْهَبُ اللَّيْلُ وَالنَّهَارُ حَتَّى تُعْبَدَ اللَّاتُ وَالْعُزَّى»

*"Day and night will not depart until Al-Lât and Al-'Uzâ (two famous idols that were worshipped during the days of ignorance, i.e., pre-Islamic times) will (again) be worshipped."*

'Aishah رضي الله عنها said, "O Messenger of Allah, I thought that when Allah revealed:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾ ٩

*"It is He Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it)."*<sup>[1]</sup>

It meant that that (i.e., the completion of Islam and the

<sup>[1]</sup> Taubah 9:33.



unwavering following of its adherents) was complete." The Prophet ﷺ said:

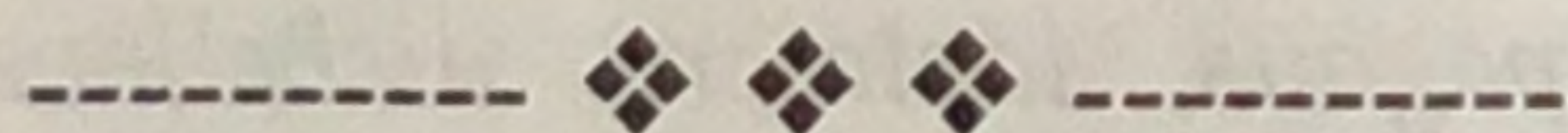
«إِنَّهُ سَيَكُونُ مِنْ ذَلِكَ مَا شَاءَ اللَّهُ ثُمَّ يَبْعَثُ اللَّهُ رِيحًا طَيِّبَةً فَتَوَفَّى كُلَّ مَنْ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ فَيَبْقَى مَنْ لَا خَيْرَ فِيهِ فَيَرْجِعُونَ إِلَى دِينِ آبَائِهِمْ»

*"Indeed, what Allah wills of that will occur. Then Allah will send a good wind, and everyone who has a mustard seed amount of Imân (Faith) in his heart will die. Then, only those who have no goodness in them will remain, and they will return to the religion of their fathers."*<sup>[1]</sup>

Thaubân ؓ narrated that the Messenger of Allah ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى تَلْحَقَ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ وَحَتَّى يَعْبُدُوا الْأَوْثَانَ وَإِنَّهُ سَيَكُونُ فِي أُمَّتِي ثَلَاثُونَ كَذَّابُونَ كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ، وَأَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي»

*"The Hour will not come to pass until tribes from my nation will go and join polytheists, and until they worship idols. And indeed, there will be among my nation thirty Liars: each one of them will claim that he is a Prophet, though I am the seal of the Prophets – there is no Prophet after me."*<sup>[2]</sup>



<sup>[1]</sup> Muslim (7159).

<sup>[2]</sup> At-Tirmidhi (2219), who said, "Hasan Sahih." Al-Albâni declared it to be authentic in *Sahih Sunan At-Tirmidhi* (2/244).

## An Abundance Of Wealth, And A Change In Climate In The Arabian Peninsula

Abu Hurairah ؓ narrated that the Messenger of Allah ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ الْمَالُ وَيَفِيضَ حَتَّى يَخْرُجَ الرَّجُلُ بِزَكَاةٍ مَالِهِ فَلَا يَجِدُ أَحَدًا يَقْبَلُهَا مِنْهُ وَحَتَّى تَعُودَ أَرْضُ الْعَرَبِ مُرُوجًا وَأَنْهَارًا»

*"The Hour will not come to pass until wealth increases and flows abundantly; until a man goes out with the Zakât (obligatory charity) of his wealth, but finds no one who will accept it from him; and until the lands of the Arabs once again consist of spacious green (and fertile) fields and rivers."*<sup>[1]</sup>

The latter part of this *Hadith* has more than one possible meaning. It might refer to the fertility of soil that results from the digging of wells and the working of fields, activities that, in the Arabian Peninsula, are taking place during our times. Or it might be referring to an actual change in climate, from hot to temperate. And this change will be accompanied by rivers and streams that Allah ﷻ will cause to flow in those lands, which will have the

<sup>[1]</sup> Muslim (2339).



unwavering following of its adherents) was complete." The Prophet ﷺ said:

«إِنَّهُ سَيَكُونُ مِنْ ذَلِكَ مَا شَاءَ اللَّهُ ثُمَّ يَنْعَثُ اللَّهُ رِيحًا طَيِّبَةً فَتَوَفَّى كُلَّ مَنْ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ فَيَبْقَى مَنْ لَا خَيْرَ فِيهِ فَيَرْجِعُونَ إِلَى دِينِ آبَائِهِمْ»

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<sup>[1]</sup> Muslim (2339).



effect of transforming the earth from barren to fertile. This latter interpretation is more probably correct, for the *Hadith* explicitly indicates that the Arabian Peninsula will return to how it was in a previous era.

In another narration, Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ فِيكُمْ الْمَالُ فَيَفِيضَ حَتَّى يُهَمَّ رَبُّ الْمَالِ مَنْ يَقْبَلُ صَدَقَتَهُ، وَحَتَّى يَعْزِضَهُ فَيَقُولَ الَّذِي يَعْزِضُهُ عَلَيْهِ لَا أَرَبَ لِي فِيهِ»

*"The Hour will not come to pass until wealth will become abundant among you. It will be so plentiful that the owner of wealth will have trouble finding someone to accept his charity, and when he offers it, the person to whom he offers it will say, 'I have no need of it (i.e., of this charity that you are offering me).'"*<sup>[1]</sup>

And in yet another narration, Hâarithah bin Wahb رضي الله عنه said, "I heard the Messenger of Allah ﷺ say:

«تَصَدَّقُوا، فَيُوشِكُ الرَّجُلُ يَمْشِي بِصَدَقَتِهِ فَيَقُولُ الَّذِي أُعْطِيَهَا: لَوْ جِئْتَنَا بِهَا بِالْأَمْسِ قَبْلُهَا، فَأَمَّا الْآنَ فَلَا حَاجَةَ لِي بِهَا، فَلَا يَجِدُ مَنْ يَقْبَلُهَا»

*"Give charity, for the time draws near when a man will walk around with his charity (looking for someone who will accept it). And the person to whom it will be given (i.e., offered) will say, 'Had you come to us yesterday, I would have accepted it. As for now, I have no need of it. And so he (the owner of the wealth) will find no one who will accept it (i.e., his charity).'"*<sup>[2]</sup>

<sup>[1]</sup> Muslim (2340).

<sup>[2]</sup> Bukhâri (3/281), Muslim (2337), and An-Nasâi (5/77).

## The Euphrates Will Reveal A Mountain Of Gold

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفُرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ يَقْتَلُ النَّاسُ عَلَيْهِ، فَيُقْتَلُ مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَتِسْعُونَ، وَيَقُولُ كُلُّ رَجُلٍ مِنْهُمْ لَعَلِّي أَكُونُ أَنَا الَّذِي أَنْجُو»

*"The hour will not come until the Euphrates lays bare a mountain of gold; people will fight over it, and from every 100 (people), 99 will be killed. Every man among them will say, 'perhaps I will be the one who will be saved.'"*<sup>[1]</sup>

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

«يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ كَنْزٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلَا يَأْخُذْ مِنْهُ شَيْئًا»

*"The time draws near when the Euphrates will reveal a treasure of gold; whoever is present should not take anything from it."*<sup>[2]</sup>

<sup>[1]</sup> Muslim (7272).

<sup>[2]</sup> Bukhâri (13/78), Muslim (7275), Abu Dawûd (4313), and At-Tirmidhi (2569).



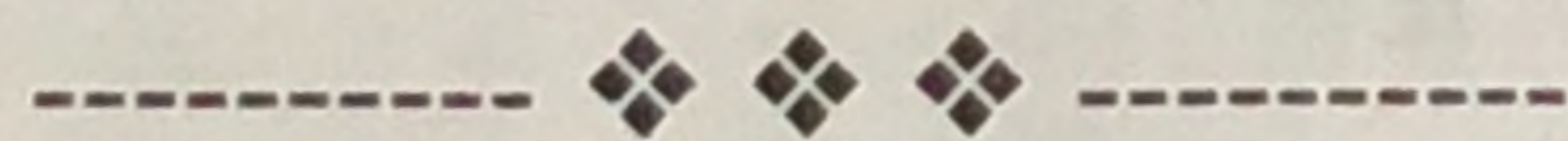
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*"The time draws near when the Euphrates will reveal (i.e., a treasure or mountain of gold, as is explicitly mentioned in the two above mentioned narrations). Whoever is present will say, 'Would that the people allow us to take from it, for (otherwise) they will indeed take all of it (for themselves).' And so they will fight over it, and from every 100 (people), 99 will be killed.'"<sup>[1]</sup>*

How will the Euphrates reveal a mountain of gold? In *Al-Qiyâmatu-Sughra*, 'Umar Al-Ashqar points out that there are two possible answers to this question. The first, which he ascribes to An-Nawawi, is that the treasure lies deep in the Euphrates and that, when the water of the Euphrates disappears or is diverted, the treasure will be found at its bottom. The second is that the said mountain of gold is buried somewhere underground; and when the Euphrates is diverted for whatever reason, it will pass by near that buried mountain and unearth it. And Allah knows best.



<sup>[1]</sup> Muslim (7276).

## Animals And Inanimate Objects Will Address Human Beings Using Clear Speech

Abu Sa'id Al-Khudri رضي الله عنه said, "A wolf attacked a sheep and took it. The sheep's shepherd went in pursuit (of the wolf) and took the sheep away from it. The wolf then squatted on its tail and said, 'Will you not fear Allah! You took away from me sustenance that Allah has steered towards me!' 'How amazing this is!' the shepherd said. 'A wolf squatting down on its tail and speaking to me with the speech of humans!' 'Should I not inform you of what is more amazing than that?' the wolf said. 'Muhammad is in Yathrib (i.e., Al-Madinah), informing people of what happened in the past.' The shepherd then steered his flock towards Al-Madinah until he entered it and secured his flock to one corner of the city. He then went to the Messenger of Allah ﷺ and informed him about what had happened to him. The Messenger of Allah ﷺ gave a command, and an announcement was made that (people) should gather for prayer. The Prophet ﷺ came out and said to the shepherd, 'Inform them (of what happened to you),' upon which he proceeded to tell them (his story). Then the Messenger of Allah ﷺ said:

«صَدَقَ، وَالَّذِي نَفْسِي بِيَدِهِ لَا تَقُومُ السَّاعَةُ حَتَّى يُكَلِّمَ السَّبَاعُ الْإِنْسَ»



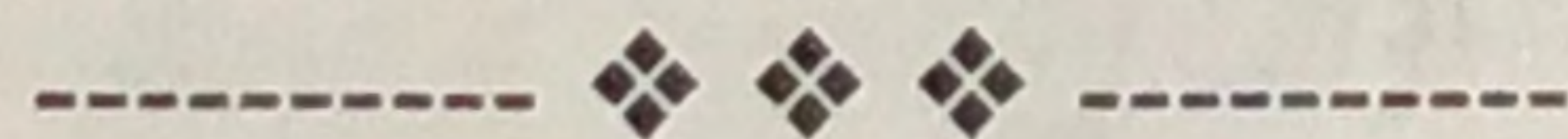
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وَيُكَلِّمُ الرَّجُلَ عَذْبُهُ سَوْطِهِ وَيُخْبِرُهُ فَخِذُهُ بِمَا أَحَدَثَ أَهْلُهُ بَعْدَهُ»

*"He has spoken the truth. By the One Who has my soul in His Hand, the Hour will not come to pass until the beasts of prey speak to humans, and until the side of a man's whip speak to him; and his thigh will inform him of what his family did after him."*<sup>[1]</sup>

To be sure, that animals will speak to people in human language is a truly amazing and miraculous event. Since it was the Prophet ﷺ who informed us about it, it will definitely come to pass. Allah ﷻ informed us about a similar occurrence, about the coming out of the beast of the earth:

﴿وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ  
كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ﴾ (٨٢)

*"And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Ayât (Verses of the Qur'ân and Prophet Muhammad ﷺ)." <sup>[2]</sup>*

Since the coming out of the said beast is from the greater signs of the Hour, I have included its discussion not here, but in my other book, *The Greater Signs*.

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<sup>[2]</sup> Qur'ân 27: 82

## Fornication Perpetrated Out In The Roads

'Abdullah bin 'Amr bin Al-'Âs ؓ narrated that the Messenger of Allah ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى تَسَافِدُوا فِي الطَّرِيقِ تَسَافِدَ الْحَمِيرِ»

*"The Hour will not come to pass until you (the men and women who are alive at that time) will fornicate in the road just as donkeys do."*

'Abdullah ؓ asked, "That will happen?" The Prophet ﷺ answered, "Yes, that will indeed happen."<sup>[1]</sup>

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«وَالَّذِي نَفْسِي بِيَدِهِ لَا تَفْنَى هَذِهِ الْأُمَّةُ حَتَّى يَقُومَ الرَّجُلُ إِلَى الْمَرْأَةِ  
فَيَفْتَرِشَهَا فِي الطَّرِيقِ فَيَكُونُ خِيَارُهُمْ يَوْمَئِذٍ مَنْ يَقُولُ لَوْ وَارَيْتَهَا وَرَاءَ  
هَذَا الْحَائِطِ»

*"By the One Who has my Soul in His hand, this nation will not perish until a man goes up to a woman and*

<sup>[1]</sup> Ibn Hibbân (6767), Al-Bazzâr (3408), Ibn Abu Shaibah (15/64), and others. Al-Albâni declared it to be authentic in *As-Sahihah* (481), and Al-Arnaût did the same in *Al-Ihsân* (15/170).



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fornicates with her in the road. The best of them at that time will say, 'Had you hidden her behind this wall (that would have been better, instead of having sex with her out in the open).''<sup>[1]</sup>



<sup>[1]</sup> Abu Ya'lâ (6183) and declared to be authentic by Al-Albâni in *As-Sahihah* (481).

## The Crescent Will Increase In Size

One of the signs that points to the nearness of the Hour is for the new moon to be seen as being larger than normal, to the degree that, when it is first seen, people will say that it is two or three nights old. Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

«مِنْ اقْتِرَابِ السَّاعَةِ انْتِفَاحُ الْأَهْلَةِ وَأَنْ يُرَى الْهَلَالُ لِلَّيْلَةِ فَيَقَالَ: هُوَ ابْنُ لَيْلَتَيْنِ»

"From the nearness of the Hour is for the new moons to swell up. The new moon will be seen on the night of its birth, and it will be said, 'It is two nights old.'"<sup>[1]</sup>

And Anas رضي الله عنه narrated that the Messenger of Allah ﷺ said:

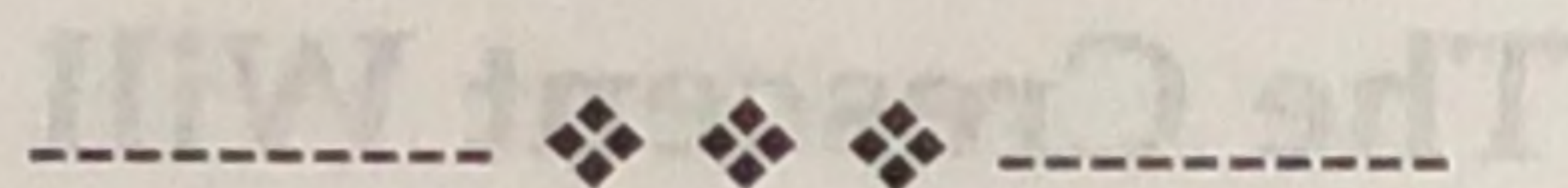
«مِنْ اقْتِرَابِ السَّاعَةِ أَنْ يُرَى الْهَلَالُ قُبْلًا فَيَقَالَ: لِلَّيْلَتَيْنِ وَأَنْ تَتَّخِذَ الْمَسَاجِدُ طُرُقًا، وَأَنْ تَظْهَرَ مَوْتُ الْفَجَاءَةِ»

"For the new moon to be seen ... and for it to be said, 'It is two nights old'; for mosques to be taken as roads; and for sudden death to become a common (or widespread)

<sup>[1]</sup> At-Tabarâni in *As-Saghir* (2/41) and in *Al-Ausat* (2/130). In *As-Sahihah* (5/336), Al-Albâni said, "Its chain is *Hasan*."



phenomenon – these are some of the signs that point to the nearness of the Hour.’<sup>[1]</sup>



## The Earth Will Expel Its Hidden Treasures

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

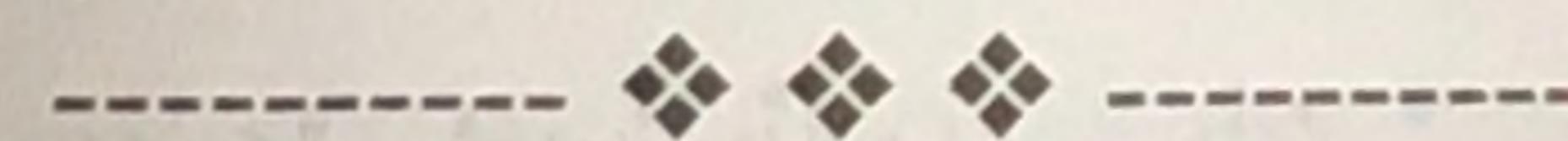
«تَقِيءُ الْأَرْضُ أَفْلَازَ كَيْدِهَا أَمْثَالَ الْأُسْطُوَانِ مِنَ الذَّهَبِ وَالْفِضَّةِ  
فَيَجِيءُ الْقَاتِلُ فَيَقُولُ: فِي هَذَا قَتَلْتُ! وَيَجِيءُ الْقَاطِعُ فَيَقُولُ: فِي  
هَذَا قَطَعْتُ رَحِمِي، وَيَجِيءُ السَّارِقُ، فَيَقُولُ: فِي هَذَا قُطِعَتْ  
يَدِي، ثُمَّ يَدْعُونَهُ فَلَا يَأْخُذُونَ مِنْهُ شَيْئًا»

“The earth will spew up pieces of gold and silver from its insides, pieces that will be like columns (referring to the largeness of their sizes). The murderer will come and say, ‘It is for this that I have killed!’ The one who broke off ties of family relation will say, ‘It is for this that I have broken

<sup>[1]</sup> At-Tabarâni in *As-Saghir* (2/129) and declared to be *Hasan* by Al-Albâni in *Sahih Al-Jâmi’* (5/214).

off ties of family relation!’ And the thief will come and say, ‘It is for this that my hand was cut off!’ Then they will leave all of it (i.e., all of the treasure), without taking anything from it.’<sup>[1]</sup>

Upon seeing an overabundance of gold and silver, people will no longer want to take any of it. And they – or at least some of them – will feel regret for having perpetrated sins and evil crimes simply out of a desire to obtain such worthless things.



<sup>[1]</sup> Muslim (2341).



## A Battle That Will Take Place Between Muslims And Jews

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

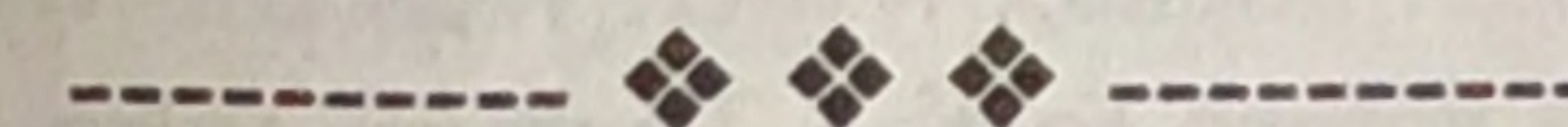
«لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ، فَيَقْتُلُهُمُ الْمُسْلِمُونَ حَتَّى يَخْتَبِئَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ فَيَقُولُ الْحَجَرُ أَوْ الشَّجَرُ يَا مُسْلِمُ، يَا عَبْدَ اللَّهِ، هَذَا يَهُودِيٌّ خَلْفِي فَتَعَالَ فَاقْتُلْهُ إِلَّا الْغَرْقَدُ، فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ»

*"The Hour will not come to pass until the Muslims fight the Jews, and the Muslims will kill them. A Jew will hide behind a rock and a tree; the rock and tree will say, 'O Muslim – O 'Abdullah, this is a Jew behind me, so come and kill him. The only exception is the Gharqad [tree (a tree that grows anywhere between 1 and 3 meters high; its root and its branches are white)], for it is the tree of the Jews.'"*<sup>[1]</sup>

We are most likely witnessing the precursors of this battle. I am of course referring to the events that are

<sup>[1]</sup> Muslim (7199).

taking place in Palestine, where the Jews of Israel are perpetrating heinous acts of violence and oppression against the Muslims. If such actions continue unabated, some kind of battle will certainly soon take place, perhaps the one that is referred to in the above mentioned *Hadith* (if not, then the said battle will of course take place at a later time).





## The Muslims Will Fight The Turks (Not The Turks Of Turkey)

Scholars agree that 'Turks,' which was the word that the Prophet ﷺ used, refers to the Tartars, who waged war against the Muslims centuries ago.

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ التُّرُكَ، قَوْمًا وُجُوهُهُمْ  
كَالْمَجَانِ الْمَطْرَقَةِ يَلْبَسُونَ الشَّعْرَ وَيَمْشُونَ فِي الشَّعْرِ»

*"The Hour will not come to pass until the Muslims fight the Turks, a people whose faces are (smooth and wide) like shields; they will attire themselves in (clothing made of) hair, and they will walk in (shoes made of) hair."*<sup>[1]</sup>

According to another narration, the Prophet ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعْرُ وَلَا تَقُومُ السَّاعَةُ  
حَتَّى تُقَاتِلُوا قَوْمًا صِغَارُ الْأَعْيُنِ ذُلْفَ الْأَنْفِ»

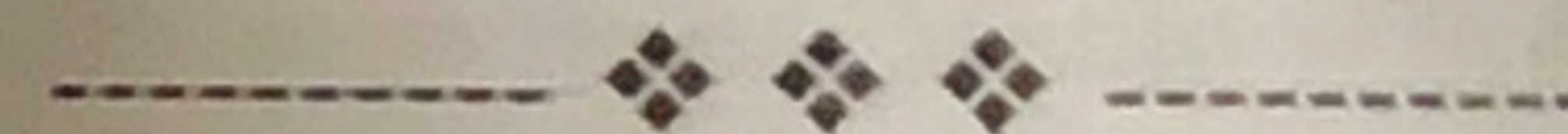
*"The Hour will not come to pass until you fight a people whose shoes are (made of) hair. And the Hour will not come to pass until you fight a people who have small eyes*

<sup>[1]</sup> Muslim (7173), Abu Dâwud (4303), and An-Nasâi (6/44).

*and turned-up noses."*<sup>[1]</sup>

Imam An-Nawawi, who was alive during the days that the Muslims were fighting the Tartars, said, "They - the Turks - are around today, and the Prophet ﷺ gave a complete description that matches theirs: they have small eyes, red faces, turned-up noses, wide faces that are like smooth shields, and they wear shoes made of hair. Those that are around in our era have all of those qualities. The Muslims have fought them on many occasions, and they are fighting them today. We ask Allah, the Most Generous, to bestow upon the Muslims a good outcome May Allah send prayers and greetings upon His Messenger, who speaks not from desire, but rather only from revelation that is revealed to him."

While Imam An-Nawawi was explaining the above mentioned *Hadith*, he was witnessing with his own eyes the battle that was taking place between the Muslims and the Tartars.



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*"The Hour will not come to pass until the Muslims fight the Turks, a people whose faces are (smooth and wide) like shields; they will attire themselves in (clothing made of) hair, and they will walk in (shoes made of) hair."*<sup>[1]</sup>

According to another narration, the Prophet ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نِعَالُهُمُ الشَّعْرُ وَلَا تَقُومُ السَّاعَةُ  
حَتَّى تُقَاتِلُوا قَوْمًا صِغَارُ الْأَعْيُنِ ذُلْفَ الْأَنْفِ»

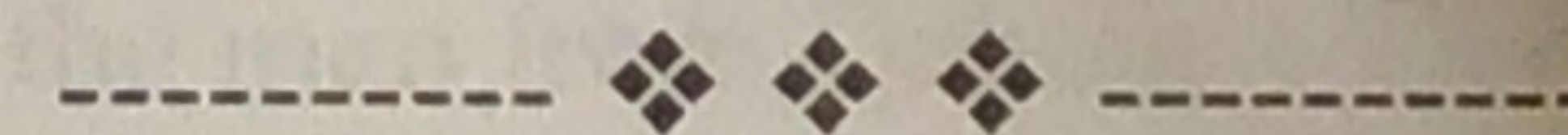
*"The Hour will not come to pass until you fight a people whose shoes are (made of) hair. And the Hour will not come to pass until you fight a people who have small eyes*

<sup>[1]</sup> Muslim (7173), Abu Dâwud (4303), and An-Nasâi (6/44).

*and turned-up noses."*<sup>[1]</sup>

Imam An-Nawawi, who was alive during the days that the Muslims were fighting the Tartars, said, "They - the Turks - are around today, and the Prophet ﷺ gave a complete description that matches theirs: they have small eyes, red faces, turned-up noses, wide faces that are like smooth shields, and they wear shoes made of hair. Those that are around in our era have all of those qualities. The Muslims have fought them on many occasions, and they are fighting them today. We ask Allah, the Most Generous, to bestow upon the Muslims a good outcome May Allah send prayers and greetings upon His Messenger, who speaks not from desire, but rather only from revelation that is revealed to him."

While Imam An-Nawawi was explaining the above mentioned *Hadith*, he was witnessing with his own eyes the battle that was taking place between the Muslims and the Tartars.



<sup>[1]</sup> Bukhâri (6/104), Muslim (7172), and Ibn Mâjah (4097).



## A Man From Qahtân Who Will Steer People With His Rod

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ يَسُوقُ النَّاسَ بِعَصَا»

*"The Hour will not arrive until a man from Qahtân comes out; he will steer the people with his rod."*<sup>[1]</sup>

Abu Hurairah رضي الله عنه narrated that the Messenger of Allah ﷺ said:

«لَا تَذْهَبُ الْأَيَّامُ وَاللَّيَالِي حَتَّى يَمْلِكَ رَجُلٌ يُقَالُ لَهُ الْجَهْجَاهُ»

*"The night and day will not go away until a man called Al-Jahjâh rules."*<sup>[2]</sup>

The man mentioned in the first of the two above mentioned *Ahâdith* will be one of the kings of Qahtân. 'Bukhâri reported that Abdullâh bin 'Amr bin Al-'Âs رضي الله عنه said, "He will be a king from Qahtân."<sup>[3]</sup> Al-Hâfiz Ibn Hajar said, "Qahtân refers to all of Yemen."

<sup>[1]</sup> Bukhâri (6/545) and Muslim (7168).

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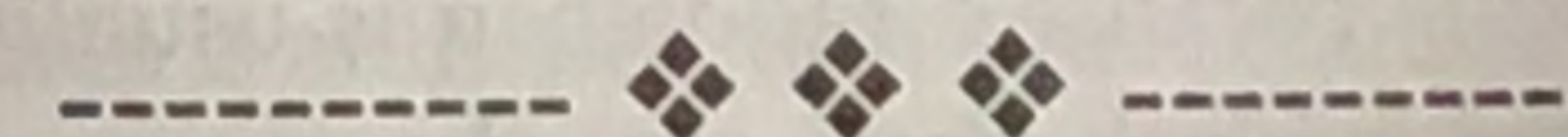
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In a narration that is reported in *Al-Fath* and reported by Ibn 'Abbâs رضي الله عنه, the following is mentioned in relation to the noble *Khalifahs*: "And a man from Qahtân, and all of them (all of the *Khalifahs* that are being referred to) are righteous."

However, in *At-Tadhkirah*, Al-Qurtubi gives a different view regarding the king from Qahtân:

"'He will steer people with his rod' refers not to an actual rod; rather, it is a metaphor that refers to his subjugation of them (his followers or people) and their subservience to him. So he will be rough and oppressive in ruling over them. However, it has been said that he will literally steer people with his rod, just as camels and herds are steered; that is just how rough and oppressive he will be. Perhaps he is the *Al-Jahjâh* that is mentioned in the other *Hadith*. The original meaning of *Al-Jahjâh* is 'screaming,' which is a description that is in harmony with the mention of a rod."

Ibn Hajar rejected the possibility of the king from Qahtân and *Al-Jahjâh* being one and the same man. Being from a line of kings, the man from Qahtân was obviously a free man, whereas *Al-Jahjâh*, as is confirmed in another narration, is a slave (or at least a freed slave). For more about the man from Qahtân, refer to *Al-Fath*, for Ibn Hajar, may Allah have mercy on him, speaks at length on various aspects of his life.





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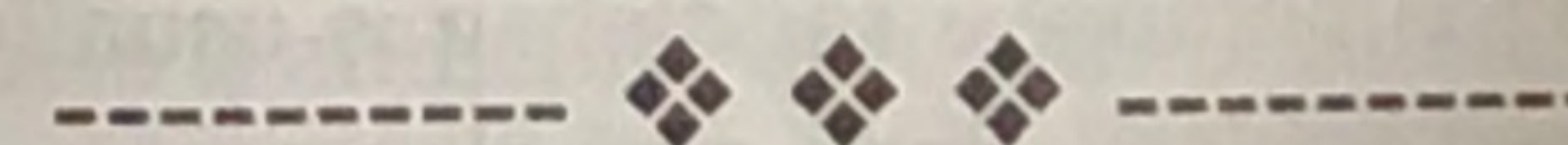
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## The Trial Of The Saddlebags, And The *Duhaimâ* Trial

'Abdullah bin 'Umar رضي الله عنه said, "While we were seated with the Messenger of Allah ﷺ, he mentioned the tribulations, and he mentioned much about them until he discussed the trial of the saddlebags."<sup>[1]</sup> Someone said, "O Messenger of Allah, what is the trial of the saddlebags?" He ﷺ said:

«هِيَ فِتْنَةٌ هَرَبٍ وَحَرَبٍ ثُمَّ فِتْنَةُ السَّرَّاءِ، دَخَلَهَا أَوْ دَخَنُهَا مِنْ تَحْتِ قَدَمِي رَجُلٍ مِنْ أَهْلِ بَيْتِي يَزْعُمُ أَنَّهُ مِنِّي، وَلَيْسَ مِنِّي، وَإِنَّمَا وَلِيِّي الْمُتَّقُونَ ثُمَّ يَصْطَلِحُ النَّاسُ عَلَى رَجُلٍ كَوْرِكَ عَلَى ضِلَعٍ، ثُمَّ فِتْنَةُ الدُّهَيْمَاءِ لَا تَدْعُ أَحَدًا مِنْ هَذِهِ الْأُمَّةِ إِلَّا لَطَمَتُهُ لَطْمَةً، فَإِذَا قِيلَ انْقَطَعَتْ تَمَادَثٌ، يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا، حَتَّى يَصِيرَ النَّاسُ إِلَى فُسْطَاطَيْنِ: فُسْطَاطُ إِيْمَانٍ لَا يَفَاقُ فِيهِ، وَفُسْطَاطُ نِفَاقٍ لَا إِيْمَانَ فِيهِ، إِذَا كَانَ ذَاكُمْ فَانْتَظِرُوا الدَّجَالَ مِنَ الْيَوْمِ أَوْ غَدٍ»

<sup>[1]</sup> As the saddlebag adheres to a mount, so too will this trial adhere to the people. This is one possibility why it is called the trial of the saddlebag; another is because a saddlebag is usually black, and the trial being discussed is black, dark, and gloomy.

"It is the usurping of wealth and the fleeing. Then there is the trial of As-Sarâ (much wealth and safety) – its Dakhal (cheating and corruption) or smoke. Underneath my feet is a man from the people of my household who claims that he is from me, but he is not from me; indeed my Walee (a person who is close and who is beloved) are only those who are the Muttaqûn (those who fear Allah). Then people will gather and agree upon a man, (but it will be an agreement that is) like a hip on a rib.<sup>[1]</sup> Then there will be the Duhaimâ (black, dark, catastrophic) trial. It will indeed strike every single person from this nation. When it will be said that it is over, it will in fact continue; during it, a man will be a believer in the morning and a disbeliever in the night. (This will continue) until people will go to two Fustâts (Fustât here means a group or a city) – the Fustât of Imân (faith), in which there is no hypocrisy, and the Fustât of hypocrisy, in which there is no Imân (faith). And when that will come to you, wait for the Dajjâl on that day or on the morrow."<sup>[2]</sup>

This is what I have been able to gather regarding the smaller signs of the Day of Resurrection. I ask Allah ﷻ to protect us from trials, of both the apparent and hidden kinds; and to make us die upon the 'Aqidah (beliefs) of Ahlus-Sunnah wal-Jamâ'ah.

<sup>[1]</sup> A hip does not belong on a rib and so if placed on it, it will not remain upright; so too regarding the said agreement: it is weak and not firm or upright.

<sup>[2]</sup> Ahmad (2/133), Abu Dawûd (2242), and Al-Hâkim (4/467). Al-Hâkim said that its chain is authentic, and Adh-Dhahabi concurred. Also, Al-Albâni declared it to be authentic in As-Sahihah (974).



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قَدَمِي رَجُلٍ مِنْ أَهْلِ بَيْتِي يَزْعُمُ أَنَّهُ مِنِّي، وَلَيْسَ مِنِّي، وَإِنَّمَا وَلِيِّ  
الْمُتَّقُونَ ثُمَّ يَضْطَلِحُ النَّاسُ عَلَى رَجُلٍ كَوْرِكٍ عَلَى ضِلْعٍ، ثُمَّ فِتْنَةُ  
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And the close of our request is: *Al-Hamdu lillahi Rabbil-'Alamin* [All the praises and thanks be to Allah, the Lord of 'Alamin (mankind, jinns, and all that exists)].

Written by,  
**Abu 'Abdur-Rahmân/  
 Muhammad bin Bayyûmi**  
 Egypt - Al-Mansûrah



# علامات يوم القيامة الصغرى

(باللغة الإنجليزية)

The Day of Judgement is sure to come, but when it will be, it is a matter known only to Allâh the Great.

But the Prophet Muhammad ﷺ has told us about some signs that indicate that the Day is coming nearer and nearer. Such signs are of three types: The first type of signs have already come to pass. The second type of signs are those that appear gradually with the passage of time. The third type is of the signs that appear just very near to the Day—these are called the Greater Signs of the Day.

In this book we have dealt with the first two types of the signs that are known to be the Smaller Signs of the Day.